

Luther League

Review



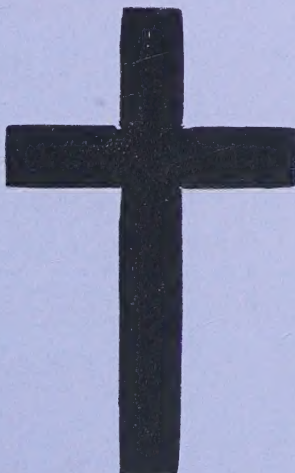
REST—A moment of rest for tired souls, to restore that vigor without which men can neither think nor work.

EDUCATION—A period of self-discipline for strained wills and moral purposes, to strengthen the fibre of character.

NOURISHMENT—An opportunity for appropriating a larger share of the divine power of God by welcoming God's spirit within.

OIL—An occasion for giving more of our time and ability to the service of our fellows, and by our efforts winning souls to the Kingdom.

*"Oh by Thy cross and passion, by Thy
pain,
Thy resurrection and eternal reign,
From blindness of the soul whose certain
doom
Is death, ere yet we moulder in the tomb,
Deliver us!"*



*"Life, life and evermore abundant life!
Bread of Thy flesh to man us in the
strife,
Wine of Thy blood and fervor of Thy
flame
Give us to dream, dare, triumph in Thy
name,
O Lamb of God!"*

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OF THE
UNITED LUTHERAN CHURCH IN AMERICA

Luther League Review

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Lenten Devotional Books

NEW

THE MEANING of JESUS

Lenten Devotions for 1934

By Oscar Fisher Blackwelder, D.D.

THIS handy little manual provides a brief devotional study for each day of the Lenten season from Ash Wednesday to Easter. Each daily devotion includes a text with devotional treatment, concluding with an appropriate hymn stanza or sentence prayer. The devotions for each weekly period relate to one of the following themes—Christ's Cross, Names, Friends, Parables, Miracles, Words from the Cross.

The work of an able pastor whose pulpit ability has gained for him exceptionally well attended services and a wide following, this devotional material will have strong appeal for every church member.

The brevity of its daily portion invites its constant use in this season. Its low price and convenient form commend its purchase and distribution throughout a congregation.

Self-cover. 3¾x7¾ inches.

Price, 10 Cents a Copy; 60 Cents a Dozen;
\$3.50 a Hundred

MY SAVIOR

A LENTEN DEVOTIONAL MANUAL

By Gerhard E. Lenski

THIS series of short meditations and prayers is based on the Passion of Jesus, and is arranged for daily use during the Lenten season. The meditations emphasize certain simple, heart-stirring truths which have come to us from the story of the Cross, and make these truths clear and convincing to the heart that longs for Truth, Faith, Comfort and Hope. They consist of a topic, a Scripture verse, suggested Bible reading, a devotional study and a short prayer. The Sunday devotions are a little longer and end with an appropriate quotation. The brevity, clearness, conciseness, completeness and true spirituality of these devotions make them admirable for general use for the busy person who wishes to devote a short time each day to Lenten meditation.

CLOTH. PRICE, 50 CENTS.

IN THE PRESENCE

By Paul Z. Strodach

PRAYERS AND MEDITATIONS IN THE HOLY LENTENTIDE

THE book opens with the dedication of the day to the Lord in adoration and consecration. The day is ended with the Lord in praise and outpouring of the heart to Him. The Quiet Hour has an opening and closing Scripture quotation, an invocation, a prayer, a meditation, and usually a stanza or two of a hymn. The Sundays of Lent have a hymn only. The prayers are thoroughly devout and the meditations include heart-searchings, confessions, repentance, regrets and real earnest resolutions to overcome sin and live a consecrated life. Throughout there is a deeply spiritual and devotional feeling. The climax is reached on Good Friday; Easter Eve is a "divine Amen! to the full chord of the joy set before" and Easter is devoted to the Resurrection.

PRICE, \$1.00

The United Lutheran Publication House

1228-1234 Spruce Street

Philadelphia, Pa.

The Lententide Question

EACH OF US IS CONFRONTED
WITH THIS INEVITABLE
CHALLENGE

What Shall I Do With Jesus?



TO ANSWER THIS CHALLENGE

Pilate—Tried to shift the responsibility to others of making a decision.

—Sought to evade the duty of his office by asking for a popular choice between Christ and Barabbas.

—Tried to rid himself of Christ by washing his hands of the stain of innocent blood.

Judas—Thought that the jingle of thirty pieces of blood money could drown out the voice of Jesus in his conscience.

Peter—Spoke the truth when he said, "I know Him not," for he did not understand Jesus.

Disciples—Forsook Him and fled.

Pilate did not realize that the question must be answered personally, directly, unavoidably by everyone who has ever seen Christ.

Judas did not realize that there was not enough money in the world to buy a release from answering the question,

Peter did not realize that he could not get rid of Jesus by denying Him.

The disciples could not relegate Jesus to the past by forsaking Him.

There may be some of us who have been trying to get rid of Christ. There are those of us who would like to leave the decision in regard to this question to others.

Gaze upon the cross and see the innocent condemned for the guilty, Divinity suffering for humanity, the Creator sacrificed for the creature, the Son of God for the sins of man.

Now what will you do with Christ?

During these days of Lent, God sends His message into the innermost recesses of your soul. Before you try to evade or postpone your decision—Behold the Cross!

What then will you do with Jesus?

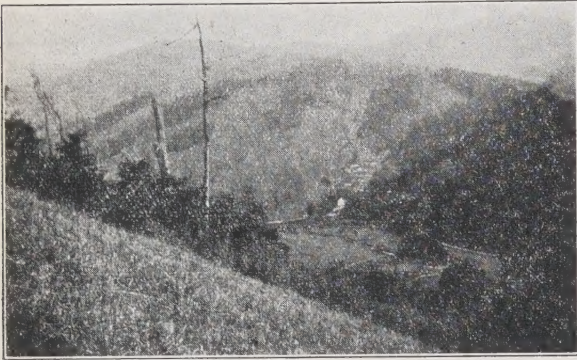
What else can you do if you know and believe the depths of Love that has been revealed to us through His death on the cross, but cling to Him, fall at His wounded feet, worship and serve Him?

God's greatest gift to man is life's possibilities through partnership with Him.

THE MOUNTAINEERS AT CHURCH

It was a great privilege this summer to help to spread the gospel in the mountains of Virginia, and you no doubt desire to hear something of the life on this home mission field.

Imagine you are in Marion, Virginia, a small county seat in the middle of the Shenandoah Valley not so far above the North Carolina line. We drive out of the town eastward toward the mountain wall which banks the valley on that side. Several miles out we enter a farm gate and stop before a one-story white bungalow. A man with a hat cocked on the side of his head rushes out to meet us. This is Rev. Killinger, "the Mountain Missionary."



He is going to take us to visit a service in one of his mountain churches. So, when evening comes and the sun begins to sink behind the peaks, we drive out the farm gate, however turning away toward the mountain range instead of toward the town. After driving for a while on a winding highway we encounter what appears to be a solid wall of timber-covered earth, but somehow the car zig-zags through it. There are valleys and other ranges until we drive through a valley with a babbling creek foaming through the rocks beside us.

Presently we see a small white frame building. Outside, men dressed in overalls with lanterns standing beside them are telling the latest news. Little barefooted children are playing tag. Some of them are dressed in adults' clothing, the best they had, and they look very peculiar. A group of women are coming up the road with oil lamps to light the church. Soon a tall mountaineer with overalls, wide-brimmed straw hat, and walrus whiskers is tugging a bell rope, and the people file into the plain pews. Someone sits down before an old-fashioned reed organ decorated with mirror and scroll work which is standing in the corner, while Mr. Killinger places two lamps beside him on the pulpit.

The service begins. Few people use books to sing for they sing as they remember from childhood, and often the tunes are not very accurate—but they sing heartily. The scripture is read simply and a sermon, simple, straight and to the point with bearing always on some fundamental truth, is delivered. Afterwards an invitation is given in case any might wish to express some truth of the riches of Jesus Christ before the others. Then someone wakes up a little boy who is sleeping soundly with his feet up on the bench. This is done in order to get his cap to take up the collection. The collection is not much, maybe a few cents, for al-

though the people may have necessities which they can raise or make themselves, they have little of what must be bought or of money.

When the service is over a knot of people remain to talk to Mr. Killinger before we are ready to start back to Marion. The ladies who brought the lamps carry them out and the church is darkened. The men light their lanterns. Twinkling specks of light may be seen twisting up the black slope opposite the church. Those people are climbing up a path which will lead them down into the valley where their rough board shacks are strung out along the creek. Others may walk several miles into other valleys where they live. When the stump-covered clearing in front of the church is almost deserted, the car is backed around and we drive back up the valley. The mountains loom like huge monsters now in the darkness, and the hoots of the nocturnal animals blend with the sound of the creek. And so we have visited a mountain church.

Rev. Kenneth Killinger, Marion, Virginia, has since boyhood helped the frontier folk of his section of country. Some thousands of people scattered over a territory about a hundred miles by fifty miles depend upon him and his workers for advantages of food, medicine, education, and the riches of Jesus. About a score of preaching points are in this district of the southern Appalachians. Since the return from a glorious summer of work on this field and the bringing back of information to our Luther League, they have rejoiced in sending clothing, Sunday School literature, and money down to this work, and the Missionary Societies have gathered a large amount of wearing apparel which is greatly appreciated by America's remaining frontier folk. It is surprising to some people to find that here is one of certain mission fields right in the United States which present conditions such as exist on foreign fields.

EMERSON FREY

EDUCATION

(By Leslie E. Dunkin)

Education helps us to be E-efficient. It matters not whether the training is received from books, in schools or personal study, or from personal experiences. If we make the proper use of this education we will find ourselves more efficient at our tasks. The books tell us of the experiences of others in a similar line of work, so we can profit from their successes and mistakes. Our personal experience shows us through mistakes or quick observation and thought, ways by which we can do better work and possibly more work. Our education may help us to be efficient by training us to think. The careful and quick thinker has a distinct advantage over others in being efficient.

Education helps us to be D-iscerning. We will be quicker to detect the difference between right and wrong. Our eyes can see the varying levels of what is good or right. We will not be satisfied with merely being right or good when we recognize the higher levels. While previously we noticed merely what was being done, now with the aid of education we can detect the purposes back of the various deeds being done and then can look ahead to see quite accurately the future results. We are more alert to see opportunities to make progress in our desired work.

Education helps us to be U-seful. Our acquired efficiency reduces the amount of conscious effort required to do the tasks before us. We are better able to look for opportunities to put this new efficiency to some practical and helpful use. We are more useful to ourselves. We are more useful to others. We are more useful in God's work. The very best is none too good for use in His service. The more complex life we are living today requires a greater skill and training for the Christian leaders. The Gospel message is simple, but its application and uses are increasingly more complex and challenging. We need plenty of Christian training.

Education helps us to be C-alm. When we can see not only what is being done but also the purposes back of it, we are not so easily excited. By having our view of life broadened, so we can see the past and far into the future as well as the immediate situation, we realize the present at its very worst will not continue the same forever. Patience becomes a natural possession where education has been gained. Then, too, education lifts us above the earthly. We see God on His throne. So long as He is there, all will eventually be well with those who are true to Him. Why then become excited about immediate situations, that at their longest duration are only temporary?

Education helps us to be A-mbitious. Our knowledge of past accomplishments reveals what has been done. Our consciousness of inner and higher powers increased by the anticipations for the future, makes us aware of what might be accomplished by us in the future. We can plan for the future without merely having fanciful dreams. As the plans are completed in our trained and experienced minds, we find arising within us a strong desire to make real the ideal. We have a longing for something better and higher than what we now have or where we now are.

Education helps us to be T-actful. Our experiences with and our information about others impress us that no two individuals are exactly alike. We are able to distinguish between non-essentials and the fundamental principles. The importance of the valued aims leads us to give careful consideration to knowing how to deal with other people to bring about the fundamental desires. Many of the minor details may have to be sacrificed. The final accomplishments may have to be postponed or possibly modified, but we realize that three-fourths of an accomplishment with everybody satisfied is far better than the entire accomplishment gained but accompanied by such a confusion and displeasure that we can not enjoy what has been done.

Education helps us to be I-ndustrious. Our ambitions do not make us too proud to do honest work. In fact, our ambitions become so strong within us we are ready to do anything within reason to help gain the desired goals. We see the dignity of work. We realize that nothing worth having can be gained and kept without working for it. We forget about the time being required to do the immediate task in our great desire to realize what is before us. A tired feeling does not stop us when it first appears. The task must be finished, so we keep at it until it is done and done satisfactorily.

Education helps us to be O-pen-minded. We are not satisfied with letting others think for us. Our enlarged world reminds us that practically all questions or situations have two or more sides or points of view. We hesitate to accept one side or point of view without first giving fair consideration to all the others. We are not bound to the past without first giving fair consideration and a reasonable test to the new things of the present and future. Radical and strong statements become repulsive to us. We realize there is so much good in the worst of us and so much bad in the best of us, it hardly behooves any of us to speak harshly of the rest of us.

Education helps us to be N-oble. Education is not complete unless it goes deeper than the hands, the feet and the mind. It must reach the heart and soul. We realize the best preparation for the immediate life is to be prepared for the future life. When we let God mould and fashion our hearts we soon discover an admirable nobility in the life, that cannot be realized in any other way. We see life as it really is and will be.

If we are truly educated, we will be E-fficient, D-iscerning, U-seful, C-alm, A-mbitious, T-actful, I-ndustrious, O-pen-minded, and N-oble.

EVANGELICAL YOUNG PEOPLE

WHY A LUTHER LEAGUE?

(By Dorr E. Fritts)

The Luther League, inclusive (Junior, Intermediate and Senior) is the Lutheran Church at its best. Best because it gathers the age groups that can be moulded and interested; claimed and kept for and in the church. Best because it is sound in its program, plans and practices. Best because it is fundamentally Lutheran and not weakened by being spread over extra-denominational interests. Best because it is not entirely local and narrow as "Usher's Clubs," "Flower Guilds," etc., which belong only to the local congregation. The Luther League not only studies the whole church at work but works actually and effectively "round the world."

The Luther League Workers' Guide is worth a careful reading and file for reference. You will note the advance of plans for real achievement for its own sake and not for credit or acclaim. The officers and Secretaries, available for your help, are listed. Call on them. The Reading Courses and the Constitution speak for themselves.

OUR UNITED SYNOD

THE WINDING ROAD

It is not straight—the Road of Life;
But bends and turns and twists and winds;
Oft rough because of sin and strife;
Beset with ills of many kinds.

The sunbeams fall unnoticed, free,
To drive all fear and doubt away.
Some remnants oft the eye can see
Of sorrow's smarts that came to stay!

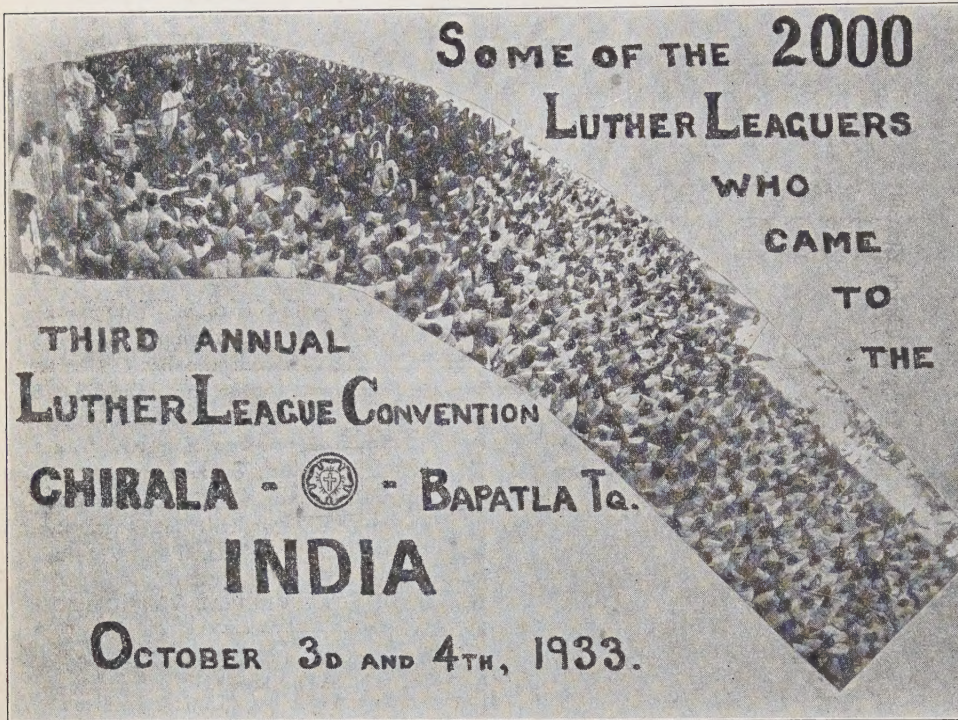
E'en clouds upon the Winding Road
Their soothing grace do oft distill;
'Tis God who sends them just to goad
A pilgrim sad, to do His will!

Rare beauty fine from flowers flows,
That bloom beside the Winding Road—
Forget-me-nots and Golden Glows—
So much that human hands have sowed.

Mere landscape scenes will ne'er suffice
To cheer the traveller 'long the way,
The Goal of Life has its own price—
The Winding Road leads unto Day!

—Ted Hart

GOOD NEWS FROM INDIA



**SOME OF THE 2000
LUTHER LEAGUERS
WHO
CAME
TO
THE**

**THIRD ANNUAL
LUTHER LEAGUE CONVENTION**

**CHIRALA -  - BAPATLA TQ.
INDIA**

OCTOBER 3D AND 4TH, 1933.

*The
Luther League
is a
Vitalizing Power
to the Youth
of India*



*Greetings
from the Leagues
of America
to
The Leagues
of India*

SOME LUTHER LEAGUES IN INDIA

(By George Drach, D.D., Secretary)

Strange names indeed have some of the Luther Leagues in India, as you will presently see; but these names mean something for the spread of the gospel of Jesus Christ and the extension of the Kingdom of God on earth. I read about them in a "Parish Abroad Letter" from India, written by our missionaries, Rev. and Mrs. H. H. Moyer; and I want the Luther Leaguers of the United Lutheran Church in America to read about them and get interested in them, even though they may find it difficult to pronounce the names. Of course they are Indian names but by the grace of God through foreign missionary work, more and more of them are becoming Christian names.

Well, here goes for some of these names. The missionaries tell us they are in charge of Bhimawaram and Narsapur. I should pronounce these names Bee-mah-wah-rahm and Nahr-sah-poor. All vowels are long. Keep that in mind, when you get to the names which follow.

Mahadevipatnam.—Missionary Moyer writes: "Two years ago there were only two Luther Leagues in this parish. Through the tireless efforts of the pastor there are Luther Leagues now in practically every congregation. In the parish center there is a Senior and a Junior League. The Senior League was started in January, 1932, with fifteen members. The General Secretary of the Luther League of the Andhra Evangelical Lutheran Church in India, Pastor Augustus, visited Mahadevipatnam in November, 1933, and organized a Junior League. They meet regularly every Sunday evening. Occasionally they go with the pastor to do street preaching in neighboring villages." What do you think of that?

The name Mahadevipatnam means "the town of the great goddess."

Kolamuru.—"The Kolamuru League is one of the oldest Leagues in the parish, organized ten years ago. It has sent several students to our college in Guntur. For several years, due to a lack of willing leaders, it became inactive, but for the last two years it has been a live League. (How like some Leagues in America!) It started a circulating library among its members and they take an active part in preaching the gospel to non-Christians." Consider what that means.

Serigudem.—"The Serigudem League is another of the active Leagues, organized previously to that at Mahadevipatnam. These Leagues depend very largely upon the enthusiasm of the teacher (in America we would say the pastor), as there are only a few members who can read and write."

Uppugunta.—"This League was started recently and so is one of the younger Leagues, still in its infancy. During the year Luther Leagues were also organized at Uppurluru, Chilukuru, Velivarru and Vandram." That is a list of names to stump you! Here is another list of five names: "The Luther Leagues of Konithiwada, Namaduru, Jonnalapalem, Rayakuduru, Lankolakoderu, and Veeravasaram Christianpet are meeting regularly and taking an active part in encouraging the congregations."

That is all I wish to quote from the missionary's letter about Luther Leagues and their names, but will you not heed the missionary's appeal when he writes: "Street preaching is being conducted and the gospel of Jesus Christ is heard very willingly but as yet the caste people of India have not reached the place where they are willing to leave all for the sake of the Master. Pray that the time may come soon that He may be enthroned

in their hearts as King. Pray that our Christians may be true to the faith they have confessed. Pray that our workers may be strengthened in grace to stand for the right and prove to be acceptable witnesses of our Lord and Master. Pray that those whom you in the home church have sent out here may be true leaders of the people and feed them with the bread of life. Pray that they may be given wisdom from on high to guide the infant church in India as it is growing and finding itself."

THE WORK AND THE RELATED FESTIVITIES OF THE LUTHER LEAGUES, BAPATLA TALUK, INDIA

Dear Brethren in Christ:

I have prepared this article to be published, so that you might have an idea of our Leagues and pray Him for the future advancement of our Leagues.

In 1929, our Leagues' General Secretary, Rev. R. D. Ph. Augustus, visited our Taluk and appointed a Field Secretary in order to start Luther Leagues, in which year 15 Leagues were started. We have devised some methods to run the business successfully, and to attract a great number of people for the festivities. It has been arranged that some presents should be given to the villages that succeed in sending a large number of delegates; and a silver trophy that has been named after my boy, who died, should be given to the village from which the greatest number of delegates come.

In 1930 the first anniversary of the "Brotherhoods" was held in Chirala, the mission center of our Taluk, when only 150 delegates attended from the villages, and the "James Silver Trophy" has been awarded to Machavaram, from which village 40 delegates attended, which was the greatest number. Some small presents also have been given to some other villages.

In order to carry on the Leagues' activities, the officers of the Leagues have been elected from among the congregational members. Efforts were taken to extend the Leagues' number to 60 in that year.

Taking advantage of the advancement of our Leagues, to some extent, we held the first anniversary of our Leagues in October, 1931, at Chirala, where nearly 1000 delegates from 53 villages spent two days joyfully. The said trophy has been given to Doppulapudy, the village that sent 60 members, which was the greatest number.

In 1932, there have been 80 Leagues on the whole, and in the same year the second anniversary of our Leagues has been held at the Taluk mission center—Chirala—when almost 2000 delegates attended from 63 villages. Every village that took part there has been presented with a copy of the New Testament, and a set of 17 interesting booklets. The trophy has been given to Machavaram, 24 miles away from Chirala, which sent in 120 delegates, which was the greatest number.

The number of Leagues have been extended to 90 in 1933. The Leagues' work has been showing improvement day by day.

The third anniversary, this year, 1933, has been held at the same place, on the 3rd and 4th of October. The topic of the talks was "Christian Life and Its Reformation." The delegates heard many interesting things about this topic.

The 450th anniversary of the birthday of Dr. Martin Luther was also reminded to the delegates. The welcome address has been delivered by Rev. G. Samuel, editor of "The Andhra Lutheran."

The church and the compound have been adorned by the 71 delegations from the villages, which numbered more than 2000.

Thanks are especially due to our missionary and Council President, Rev. L. A. Gotwald, our General Secretary, Rev. R. D. Ph. Augustus, and the Boy Scouts of Chirala and their worthy Scoutmaster, Mr. M. Ratnam, for the successful finish of the anniversary.

The amount of 22 rupees that has been received as entrance fees from the villages and the offering of 13 rupees have been spent for presents, and other expenses. The said trophy has been awarded again to Machavaram, that took pains to send in 200 delegates, men and women.

The magic lantern pictures, and moving pictures, shown respectively by our General Secretary and our missionary, undoubtedly attracted a big audience on the first night. Also the life of Dr. Martin Luther was dramatized that night by the boarding school boys.

We spent the second night in "Kalakshapam" (or story in song and verse) of the life of Sadhu Sundar Singh, by one of our own mission workers, Mr. Mamidi Joseph. I sincerely request you, one and all, to pray Him, for the future improvement of our Leagues, for the betterment of the Christian services, and for our reformed Christian lives.

Yours in Christ,

B. SOLOMON, Secretary,
Luther Leagues, Bapatla Taluk

Resolution of Esteem

The Executive Committee of the Luther League of America at its meeting held in Philadelphia, Pa., January 9, 10, 1934, adopted the following resolution:

The departure from this life of Mrs. S. T. Peterson, a member of the Executive Committee of the Luther League of America, occasioned utmost sorrow to every member of the committee.

Without question Mrs. Peterson's presence in the meetings of the Executive Committee was of special inspiration to the committee and her activities within the work of the Luther League of America were of unique unusual value. Though serving ten or more years in the Luther League, her influence for good and her interest in this service were unabated. This particular Executive Committee meeting has consciously missed the incentive and vivacity of her presence.

May this merited tribute to Mrs. S. T. Peterson convey to the bereaved members the keen sense of loss still experienced by the committee. May the God of all comfort and grace continue to bring peace and comfort to the immediate bereaved.

C. P. HARRY
CHARLES M. TEUFEL
A. H. SCHAEDEGER

IF I WERE AN EDUCATIONAL SECRETARY

The Educational Department is the foundation upon which the whole program of the League is built. It is the heart of the Luther League. Its possibilities are simply unreckoned. It may be made a power in the League the like of which has not been felt before in a League meeting. Or it may be a medium for absolute frittering away every spiritual grace and potency which the Leaguers possess.

The sphere of the work of this department is decidedly local. This department aims to build a local League so dynamic and full of spiritual energy that the congregation of which it is a part will feel the effects of the training, inspiration and devotion which the Leaguers acquire from the meetings.

Every League should have an Educational Secretary. The Educational Secretary has a tremendous responsibility resting upon his or her shoulders. The success or failure of the local League depends to a great extent upon the effectiveness of the Educational Secretary.

Leaders of the devotional meeting are made, not born. They must be recruited, enlisted, trained, drilled. If the Educational Secretary will make it his special aim to secure a group of capable and effective leaders among the hitherto untrained members of the League, he can make his term of office a great and lasting benefit to the League. Four great tasks are committed to the Educational Secretary: Topic Discussion, Bible Study, Reading Course, and Discussion Groups.

If I were the Educational Secretary, I would:

1. Have in my possession all the material available for the work of my department.

- (1) Luther League Review, \$1.25 a year, 90 cents in clubs of ten or more.
- (2) Topics Quarterly, 25 cents a year. Reduced price in quantities.
- (3) Queries of the Educational Secretary, 2 cents.
- (4) A Growing Christian, A Method of Growth, 2 cents.
- (5) Ways to Read, Suggestions for Bible Reading, 2 cents
- (6) The Topic Themes for 1934, free.
- (7) List of books on Reading Course and Discussion Groups, free.

(Orders for literature should be sent to the Luther League of America, 806 Muhlenberg Building, 1228 Spruce Street, Philadelphia.)

2. Confer with the officers of the League or the members of the Devotional Committee of which I should be chairman and appoint the leaders of the devotional meeting at least two months in advance.

3. See that the leaders have all the available material in their possession at least one month in advance of the meeting they are to lead.

4. Help the leaders in two ways; first, in understanding the method of conducting a group discussion; second, in building a worship program.

5. Divide the responsibility of conducting the discussion and building the worship program between two

members of the League instead of being left in the hands of one leader.

6. Have a large envelope labeled "Devotional" into which I have slipped during the months previous to my conference with the leader, clippings from the Church papers, poetry, other worthwhile articles and notes which I have jotted down from lectures and sermons which I have heard and from the Bible School lessons I have studied. (Helps for the leader.)

7. Hold myself ready, on short notice, to lead any devotional meeting in case the leader assigned fails to do his part.

8. Want every Leaguer to read the Review. Therefore I would get as many of the Leaguers as possible to subscribe.

9. Promote Bible study, but not let it conflict with the Bible School or with any other of the regular activities of the Church. Emphasize private daily devotional Bible study.

10. Promote Church and Bible School attendance. A roll call once a month on Bible School and Church attendance is a good idea.

11. Promote the Reading Course. Each year a set of books is chosen with two things in mind; (1) Readers are to be our youth; (2) The books are to be worthwhile. Direct the young people in the choice of their reading. Create a desire for that kind of reading which is wholesome and uplifting. Circulate the Reading Course pamphlets in the League.

12. Write to the Educational Secretary, Luther League of America, 1228 Spruce Street, Philadelphia, Pa., for assistance after I myself have tried earnestly to solve problems and have been unable to find a solution.

WHY AN EDUCATIONAL DEPARTMENT?

You as a Leaguer are a member of one of the great organizations of Christian youth in the world, a group that from its inception has devoted its program to the training of the youth of the church for a life that will be filled with Christ and overflowing will tell the world about Him. The success or failure of any organization, business, social or religious, is determined greatly by the spirit of its members, their willingness to give themselves to the promotion of its program, their loyalty. The beginning of the year is an excellent time for each Leaguer to determine his place in the League.

The Educational Department of the Luther League is the first analysis, and the final one as well, the very rock upon which the program of the League is built.

The heart of the League is the devotional service where we meet to worship our Heavenly Father, sing praises unto Him, and have fellowship with Christ and one another, discussing those subjects and those of our problems that will bring us close to Him. Each one of us has a definite part in the devotional meeting. Our loyalty will be expressed in our willingness to use and to share our talents for the benefit of others. When occasions require, conduct the meeting, lead the discussion or contribute to it, offer prayer. As we give out, so will we be enriched in spirit. The motto of the Boy

Scouts is "Be Prepared." The motto might well be used by Leaguers also. Whatever we undertake in the devotional meeting, first of all, be prepared.

The largest best seller of books today still remains the Bible, God's Holy Word revealed to men. Yet how many times is that Bible unopened for weeks at a time. Read God's Word daily. Study it as you read. Attend Church and Sunday School to hear it explained as well as to worship.

Read the books of the Reading Course and others too; let them assist in extending our horizon, in broadening our intellect. Read the Review, The Lutheran, the Topics, not only for the topic material but for the suggestions, exchange of ideas, definite information that others, thousands of others, face the same problems that we face, yet overcome them; experience the same joys that we experience.

The League is not for me alone; it is not for you alone. It is for all of us together. "Be thou faithful."

JOHN T. LOVELESS, Jr., Educational Secretary
Maryland Synodical League

The Oxford University Press, New York City, has announced the publication of "The Indian In American Literature," by Prof. Albert Keiser, Ph.D., a member of the faculty of Lenoir-Rhyne College, Hickory, N. C. It is said to be the first description and interpretation of the highly significant part the "real American" has played in the literature of our country.

HELLO, LEAGUERS!

I Am the Luther League Review

I enjoyed my previous visit with you so much (and I hope you did too) that I am coming to see you again. Many of you have asked me to be a regular visitor and all your kind invitations have been accepted. You may expect me eleven times a year.

Unless you say you want me to return, after my invitation from you has expired, I will not be back again.

I should like to have you extend another invitation to me after I have fulfilled my monthly visits for one year. I really want to keep coming.

To come to you I need to be "dressed up" and prepared for our little chat together. I also need traveling expenses. Therefore, I ask you to help me come to see you by sending to the Luther League of America, 1228 Spruce Street, Philadelphia, Pa., \$1.25 a year for a single invitation, or if ten of you would like me to come to each of your homes, 90 cents from each would be enough.

It is not hard to sign your name and put this invitation in the mail.

Luther League Review,
1228 Spruce Street, Philadelphia, Pa.

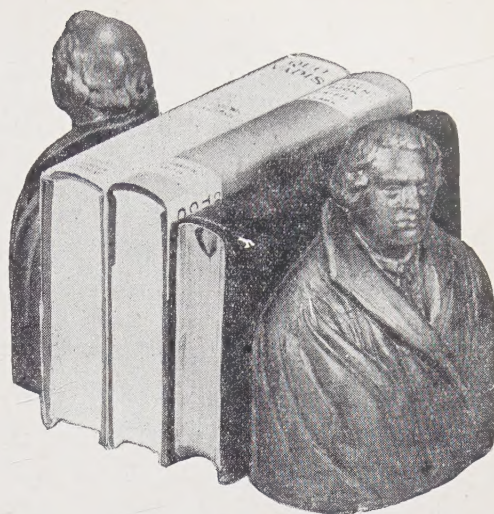
Dear Review:

I do want to see you again. Please keep on coming. I will read you and pass you on to others. I shall get others to invite you to come. To keep you from getting lost, here is my name and address.

Name

Address

BETWEEN THE BOOKENDS*



How can a Luther League procure books required for participation in the Reading Course?

1. Use existing libraries of your Church or Bible School.
2. Establish a League library with the purchase of five or more books selected from the Reading Course for 1934.
3. Have a book shower. Request individuals to donate the book or the money equivalent to purchase some. Suggest two or three Leaguers purchase a book together.
4. Get together with Leagues in your neighborhood or District and arrange for circulating libraries.

"Training Juniors In Worship"—Mary Alice Jones, \$1.00. A book of principles and suggestions on worship with the Juniors, with chapters on prayer, music, and building worship programs which are especially helpful.

"Junior Worship Material"—Nellie Burgess, \$1.50. A book with fifty-two practical worship programs, which will give a wealth of material for the worship service of the Junior League.

Order from United Lutheran Publication House, 1228 Spruce Street, Philadelphia, Pa.

*The illustration at the head of this section is of an actual set of bookends on sale by the United Lutheran Publication House.

WE DO OUR PART— ARE YOU DOING YOURS?

Your dues to the State or Synodical and National Leagues is the oil that keeps the wheels of the Luther League moving. Pay your dues early this year and avoid last minute rush and a deficit.

The home department of the United Christian Missionary Society has established a loan library for pastors of rural churches, the books being sent to those making application with the privilege of use for two weeks at the slight cost of the postage. This would seem to be a suggestive item for the home mission boards of Lutheran churches and no doubt many more fortunate pastors would be quite willing to make donations of acceptable books for such libraries to be established.

JUST BETWEEN US

Today, some decry the fact that many things in the old order are passing. Things are surely shifting, it is true. But need we be afraid of change, as such? I think not. Just so the general direction of the changing scenes is toward something better. That is what we want. We do not want to find ourselves walking in moral and religious circles and ten, twenty or fifty years from now coming right back to the place we started. Obviously, the way to avoid all such lost motion is to determine our direction by reference to some fixed point. For Luther Leaguers that can mean only one thing. We must always be referring to Jesus Christ and His way of life, taking our direction from Him. "We've given our allegiance, to serve without surcease The mighty Lord of Armies, and gentle Prince of Peace."

Also we ought keep step with each other. Sometimes members of our Leagues have been heard lustily singing, "They're all out of step but Jim," whereas a more suitable tune would be, "We're not divided, all one body we." I have known, and you perchance have seen cases where a local League or two, by its attitude, doubled the difficulties standing in the way of real District solidarity.

I, for one, am for the League program. Until it is changed let the sections and the District limit themselves to it. I believe the success of the past year or so (which is all that I have any right to speak of) has been due to a splendid emphasis on regular program activities. There is enough inertia in regular program promotion in every group from the local on up, to challenge the best strength of us all.

Finally, some young people have asserted their personal liberty to get into or stay out of the local League membership—especially by staying out. Some local Leagues assume the same attitude in regard to affiliation with the District. May I state it as my conviction that in these days of drastic need of a united Christian witness on the part of youth, the burden of proof rests with the young people—and the Leagues—to show why they shall not come in. Organization isn't everything, but it is important.

REV. I. S. FRITZ, Philadelphia Broadcast

ANNIVERSARIES ARE MILESTONES

Milestones mark a way that leads ahead, that has a destination.

The 40th milestone of the Luther League of America will direct us to Charleston, S. C., in 1935.

The Executive Committee of the Luther League of America has accepted the invitation from the Charleston District Luther League to hold the convention of the Luther League of America in Charleston, South Carolina, July 8, 9, 10, 11, 1935.

Historic Old Charleston—most interesting and beautiful of American cities—founded in 1670—prominent throughout the centuries in the development of the nation—a world port—a famed resort—capital of the coastal empire—in the heart of the plantation section—reflecting the true spirit of the Old South—a city every American should visit.

YIDDISH-ENGLISH HYMNAL

"The Hebrew Lutheran" tells us that work on the Yiddish-English Hymnal has been brought to a happy conclusion. Seventy-five hymns in both English and Yiddish, together with a number of responsive readings from the Old and New Testaments makes up the collection. The advent of the printed book is awaited with interest in all parts of the world since Yiddish is a language spoken by some eight or ten million Jews throughout the world. Several thousand dollars will be required to print the English text, the Yiddish text and the music. The prayer of Missionary Henry Einspruch of Baltimore is that the money will be forthcoming.

—N. L. C.

WHY NOT EMULATE THE HEN?

Did you stop to think that hard times mean nothing to a hen? She just keeps on digging worms and laying eggs, regardless of what is said about conditions. If the ground is hard, she scratches harder. If it's dry, she digs deeper. If she strikes a rock, she works around it. But always she digs up worms and turns them into hard-shelled profits as well as tender broilers. Did you ever see a pessimistic hen? Did you ever know of one starving to death waiting for worms to dig themselves to the surface? Did you ever hear one cackle because times were hard? Not on your life. She saves her breath for digging and her cackles for eggs.—Selected.

SURVEY OF SCHOOL FINANCES

According to the results of a national survey of school finance, conducted under the auspices of the United States Office of Education, as reported by Prof. Paul R. Mort, director of the School of Education at Teachers College, Columbia University, the present breakdown of traditional methods of financing public schools is depriving approximately 9,500,000 American children of essential schooling and threatening the welfare of millions of others in States throughout the Union. Local figures are not available. It would seem, however, as though such a condition existing near any of our Lutheran Churches would offer them an excellent opportunity to provide some courses of study for children who have no school privileges at present.

IF WE ONLY UNDERSTOOD

If we knew the cares and trials,
Knew the efforts all in vain,
And the bitter disappointment;
Understood the loss and gain—
Would the grim, eternal roughness
Seem, I wonder, just the same?
Should we help where now we hinder?
Should we pity where we blame?

Ah! we judge each other harshly,
Knowing not life's hidden force;
Knowing not the fount of action
Is less turbid at its source;
Seeing not amid the evil
All the golden grains of good,
And we'd love each other better,
If we only understood.

Could we judge all deeds by motives
That surround each other's lives;
See the naked heart and spirit,
Know what spur the action gives—
Often we should find it better,
Purer than we judge we should;
We should love each other better,
If we only understood.—Rudyard Kipling.

Has your Review expired?—Subscribe now.

LUTHERAN CHURCH HOSPITALS

The 6,700 hospitals in our country may be classified according to their origin and control into three general groups. Hospitals of the State, of the Church, and of civic associations. Church hospitals and civic associations by far outnumber the hospitals established and conducted by the State. The Protestant Churches have about 500 hospitals to their credit, the Roman Catholic Church about 600. Among Protestant Church bodies those giving special attention to the establishment and maintenance of hospitals, are to be mentioned the Lutheran, the Methodist, the Baptist, and the Episcopal Churches.

The Lutheran Church is to be credited with 72 hospitals in America. Most of them in the Middle West. It has the distinction of being the first Protestant Church establishing a church hospital in America. In the year 1849 the Pittsburgh Infirmary, now known as the Passavant Hospital, was established in Pittsburgh, Pennsylvania, by Rev. Wm. A. Passavant, D.D., a member of the Pittsburgh Synod. Theodore Fleidner from Kaiserwerth provided a few deaconesses. In the Middle West likewise the first Protestant Church hospital was established in 1863 in Milwaukee at the request of Rev. G. Muehlhauser, a member of the Wisconsin Synod. Dr. Passavant becoming likewise the founder. It is now known as Milwaukee Hospital. These were pioneer hospitals both in the East and Middle West, not only of the Lutheran Church, but of the Protestant Church in America. Most of the Lutheran Church bodies have established since hospitals within their respective territories and church organizations.

The question is sometimes asked why should the Church engage in hospital work, when the State makes provision for the care of the indigent sick? In reply to any objection, it should be remembered that the Christian Church originated the institution for the care of the sick known as the hospital. The very name hospital, being derived from the ancient church hospice, is a Christian name for this institution. The first hospitals were distinctly church hospitals, and the example set by the Church was imitated by the State. The origin of the hospital was not in Buddhism, nor in the temples of Egypt, nor in the temples of Aesculapius, but in the Christian Church beginning with the fourth century. Dean Farrar is right when he says in his *Life of Christ*: "Amid all boasted civilization of antiquity there existed no hospital nor asylum." Why should the Church, therefore, withdraw from the field in which it took such a leading position? The care of the sick is an expression of the Christian Spirit exemplified in the ministry of Christ.

Again, the church hospital has a distinct inner mission function. It is well known that the soul is most receptive to the spiritual influence in time of sickness and in such days there is often a longing for spiritual aid. Those who have been estranged from the Church and who have never known the means of grace offered by the Church, may be reached in the spirit of inner mission in a church hospital under most favorable circumstances. As an inner mission institution, the hospital occupies a strategic position.

Furthermore, the church hospital carries out the charity work of the Church among the sick. In the

name of the Church, the hospital ministers to the poor and needy and sick. To those of moderate means, it offers service at a moderate cost.

With the church hospital there is usually connected the school of nursing. We have our colleges for the training of young men and women preparing them for various vocations in life. A school of nursing can only be conducted in connection with a hospital. The school partakes of the church character of the hospital and the same Christian spirit pervades its entire organization. It is, therefore, the proper place for the training of the young women of our Church in the profession of nursing.

The church hospital has its distinct Christian character and atmosphere, and by its very character is a witness for Christ and His Church. If a church hospital were not different in this respect from the other secular hospitals, it would lose its right of existence. The hospital must reflect the spirit of the Church it represents and as an inner mission institution prepare the way for the means of grace.

In Christ's public ministry, His teaching, and His healing were closely joined together. In the ministry of the Church it should be likewise.

H. L. FRITSCHER,
Inner Mission Work

"BABY MAC"

Into the everlastingly busy life of the nurse at the Health Center had come a new problem. Reports had been brought to her concerning a small child "a couple ridges over the way" who was dying from lack of proper food. In spite of a dozen other duties which were hers to do, the nurse found time to investigate the case.

The situation was even worse than she had feared. In a little two room shack set against the mountain side she had found the family. In the house she found one bed and a crib of pine boughs. Included in the family were a mother, a father, and eight children beside baby "Mac." The last named was seventeen months old and weighed six pounds. He was so weak from lack of food that he could not even raise his pitifully thin hands. He was an illegitimate child, belonging to the sixteen year old daughter. For fear this would become known in the community, they had shrunk from seeking aid for the child, and in truth, would probably have welcomed its death.

The nurse was faced with another grave problem. There are so many to solve in these mission fields. What could she do to relieve the situation? She did not dare to leave the child in the home if she was to save its life. Yet she had nowhere to take it. Yes, there was one place—her own home—where she would have to rearrange everything to make room for another guest, where she would have to give hours of her already too short time for rest. So Mac became a "star boarder" in the nurse's home. A very well cared for and eventually much loved individual.

At the end of six weeks he had gained seven pounds. He was still a pitiful figure to look upon. By this time he was eighteen and one-half months old, and could not even sit up alone. He could not wave his hand in "goodbye" nor even hold a rattle in a very satisfactory manner. He could do none of the things that a normal

baby of three months does. His appearance was as sad as his actions. His head was too large for his undernourished body. His abdomen protruded. His legs were so small and thin that it is doubtful that he will ever be able to stand on them. He had rickets and a spinal curvature. Saddest of all, his mind had been affected by his lack of nourishment and he would probably never recover his mental balance.

The real tragedy is still to be told. Because of financial conditions and no one to care for Mac when she was out on call, the nurse was being forced to return him to his family. To a family (?) who cared so little about his welfare that not once during the six weeks had they come to inquire about him. To a family who will neglect him excepting when the nurse insists they care for him. Even now he may have died from lack of proper care.

It has been given us to see that such a condition is not common in that section. Not only is it our opportunity—it is our Christian duty. If Mac could have been taken to a Health Clinic and cared for there, there would have been hope that he could have been nursed back to physical and mental normalcy. We are facing the greatest challenge of years. What are you individually and Leaguely going to do about it?

HULDA SALLEE, Ohio Luther Leaguer

MIRACLE-WORKING POWER

I saw a miracle this morn—
The sunrise in the eastern sky!
The radiance bade the night mists fly,
And bathed the world in golden dawn;
God's artist touch, with silent night,
Transformed the darkness into light!

I saw a miracle today—
Sweet violets in a mossy dell!
Whence came their fragrance? Who could tell
How scent was drawn from common clay?
God's chemistry from earth distilled
The fragrance which their chalice filled!

I saw a miracle tonight—
As darkness deepened more and more,
Like watch-fires on a distant shore.
The stars shed forth their trembling light!
God's sovereign arm those orbs upheld,
And to the earth their light impelled!

Thus all day long I plainly saw
In nature marks of deep design,
The presence of a power divine,
Obedience to a higher law;
The world revealed that God still wrought
Beyond the ken of human thought.

So from my heart arose this prayer,
Like wreathing smoke from altar fires:
"O Lord divine, my heart desires
Thy miracles of grace to share!
Bid sin's dark night transformed be
And heaven's own light illumine me!

"And, though my earthly lot be found
'Mid tear-dewed vales of lowliness,
Inbreathed by Thine own holiness,
With fragrance may my life abound!
Upheld by Thee 'midst darkening night,
May I, too, shine with heaven-born light!"

—William J. Sears

St. Olaf College, Northfield, Minn., is the recipient of two most valuable aids to the teaching of music and to that of art. The music study equipment is valued at \$2,500 and consists of a special phonograph, hundreds of records with proper albums for handling them, 251 musical scores and 129 volumes of historical, biographical and technical character.¹ The art equipment, equally as valuable is composed of 1,900 photographs and color prints and a library of 167 books.

WEDDING BELLS—CONGRATULATIONS!

(From a Roanoke Newspaper)

SCHULZ-HAY

A marriage, lovely in its simplicity, was solemnized Tuesday afternoon at four o'clock at St. Paul's Reformed Church, when Miss Evelyn Ruth Hay, daughter of Rev. and Mrs. Ellis Hay, was united in marriage to Rev. Rudolph G. Schulz, Jr., of Toledo, Ohio, the son of Mr. and Mrs. Rudolph G. Schulz, of Chicago, Ill.

The church was decorated with palms, ferns, white gladioli, and white cathedral candles in floor candelabra. The wedding music was played by Miss Virginia Shafer, who rendered a program preceding the ceremony and played the wedding marches.

The ceremony was performed by Dr. Ellis Hay, father of the bride, and pastor of St. Paul's Church.

The bride was gowned in white lace cut on simple lines, with a small lace hat and face veil, and her bouquet was of roses and gardenias. Her only attendant was her sister-in-law, Mrs. Ellis W. Hay, of Indianapolis. Her gown was of pale blue Alencon lace with a smart turban and other accessories of white, and she carried white roses and gladioli.

Rev. Ellis W. Hay of Indianapolis, brother of the bride, served Mr. Schulz as best man and the ushers were Howard Kerr and Paul Keenan. Following the ceremony, an informal reception was held at the church. Mrs. Hay, mother of the bride, wore a brown chiffon velvet gown and Mrs. Schulz, mother of the bridegroom, was gowned in a deep blue chiffon. They both wore shoulder bouquets of gardenias. A special guest at the wedding was the grandmother of the bride, Mrs. Lucinda Walker, aged 92 years.

After the general reception, a small tea was held for the bride's close friends at the parsonage, after which Mr. and Mrs. Schulz left for a southern wedding trip, the bride wearing a brown spring suit with harmonizing accessories. After February 1, Mr. and Mrs. Schulz will be at home in Toledo, Ohio.

The bride is a graduate of Hood College, Frederick, Md., and the bridegroom received his degree at Carthage College, Carthage, Ill., and did graduate work at Northwestern University and University of Chicago. He is now the pastor of Hope Lutheran Church, in Toledo.

The wedding rehearsal was held Tuesday morning and was followed by a luncheon for the bridal party and the members of the families at Hotel Roanoke.

During the Founder's Day exercises at Luther College, Decorah, Iowa, recently, the alumni association was told of a biography of the sainted Dr. Lauritz Larsen, first President of the institution, now in preparation by his daughter, Miss Karen Larsen, which will appear shortly.

NEWS FOR REVIEW

All news to be published in the Review must be sent in to the editor 60 days before publication. The eighth of the month is the deadline for news material. Example: News to be printed in the May issue should be sent in not later than March 1st.—Editor.



"Keep the League Torch Burning"

UNDER the above slogan, the Sustaining Membership Committee for 1934 will carry forward the Annual Appeal for the Sustaining Membership Fund which is the life-blood of the Luther League of America. Without the funds subscribed through the three classes of the Sustaining Membership, the work of the Luther League of America would, of absolute necessity, have to be critically retrenched.

THIS year it will be necessary to have \$3500 subscribed through the Sustaining Membership Fund to meet the budget items of the Luther League of America. A general appeal is now being made to active Luther Leaguers, to Local, District, Conference, State and Synodical Leagues, and to former Luther Leaguers and the many friends of the Luther League to enroll for 1934.

EACH State or Synodical League will continue the appeal that is being made by the Sustaining Membership Committee for 1934. The co-operation of every group and every Leaguer is needed this year.

The Sustaining Membership Fund is composed of three groups :

CLASS I

The Sustaining Membership

For Luther Leaguers and Local, District and State Leagues. \$5.00 or more per year.

CLASS II

Contributing Membership

For the Individual Luther Leaguer. \$1.00 per year.

CLASS III

Alumni Membership and Gift or Memorial Membership

For the former Luther Leaguers and friends of the Luther League who realize the importance of the training of the young people of the Lutheran Church and wish to make this work possible by contributing to this Fund. \$5.00 to \$100 per year. This group also enrolls individuals whom a League desires to honor with a Gift or Memorial Membership of \$5.00 to \$100 per year.

Will You help to "Keep the League
Torch Burning" This Year?

THE LUTHER LEAGUE OF AMERICA CONVENTION

CHARLESTON, S. C., 1935

The Executive Committee of the Luther League of America has accepted the invitation from the Charleston District Luther League to hold the convention of the Luther League of America in Charleston, South Carolina, July 8, 9, 10, 11, 1935.

THE WAY OF THE CROSS

By Ruth Mildred Holcomb

Our Lord is ever near when we must walk
The "V'a Dolorosa" of our lives.
He is the ever firm and steadfast rock
Where we can cling,—He hears our pleading cries

But, oh, if I had lived that awful day
When He did walk that narrow path alone,
And bear His cross,—it might have been
My hand that picked and threw a jagged stone.

It might have been,—as I made haste to join
The rising tumult in that seething town—
My eyes that might have spied that bush of thorns,
My voice that might have cried, "Aha! a crown!"

Most awful thought! Yet am I better now?
"I know Thee who Thou art!" "World without end!"
I still Him wound, press thorns upon His brow;
Though I repent, I sin again—again!

For worthless sinners, pitiful and weak,
He on that tree in agony did hang.
Oh, let me guide my aimless, stumbling feet
Near to the cross,—and try to understand.—Selected

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General Office: 806 Muhlenberg Building, Philadelphia, Pa.

Enclosed find \$.....for which please enter a year's subscription to the Luther League Review to be mailed to the following address:

Name

Street or R. F. D.

City..... State.....

Subscription Prices

One year, \$1.25; clubs of ten or more subscriptions, per year, 90 cents each.

Church attendance, preparation for leadership and world friendship, will receive especial emphasis in the programs for the observance of Christian Endeavor Week, when the fifty-third anniversary of the founding of the society by Dr. Francis E. Clark at Portland, Maine, will be commemorated. The 3,000,000 members of the Christian Endeavor Societies in North America will promote church attendance on the first Sunday. "Youth In Action for Christ" will be the central theme of the celebration. Each day of the anniversary week has its separate program, the total including all branches of the society's activity. Dr. Daniel A. Poling of New York City is President both of the International Society and of the World Christian Endeavor Union. Mr. Carlton M. Sherwood of Boston is the society's General Secretary.

INTERMEDIATE DEPARTMENT

Backward and Forward

The Executive Committee of the Luther League of America met in Philadelphia on January 9th and 10th. The two days of session gave us plenty of time and opportunity to take a good look backward and forward—backward upon a year of work done and forward upon years of work to be done.

The discussion, of which there were many and weighty (some of short and others of long tonage) dealt in the main with matters of general import. Of such the Luther League will be informed in the April Review and subsequent numbers from the pen of our Executive Secretary and others. Herein we will confine our remarks as Intermediate Secretary to a review of those items of business that hold particular interest to the Intermediates and their leaders.

The Backward Look

Let it be understood at the outset that we didn't go backward—we only looked backward that we might the better be informed and encouraged to go forward, accordingly then, the backward look revealed the following facts that may justly be classified in a work "well done."

On Membership

The Intermediate Department grew in number of Leagues and membership. This item in your Secretary's annual report read as follows: "The Department registered 72 new Leagues in 1933. Registration since the Department was established shows 636 Leagues. Actually, however, there is only a probable two-thirds of this number active, with an estimated membership of 8,500." It is a difficult problem to gather accurate statistics. Some Leagues, although active, fail for one cause or another to return the annual report blanks. Others, more or less active, see no reason for returning the blanks because of having so little to report. Because of these conditions we are unable to say whether or not our department has had a net increase in Leagues and membership for 1933. How can we correct this unsatisfactory situation in another year? By every League returning the annual report blank sent to them by their respective State and Synodical officers independent of how much or how little was accomplished. You can at least report the name of your superintendent with address, number of members, etc.

On the Sixteen Point Program

This is the Department's thermometer that registers a pretty accurate estimate of what the Leagues do in a given year. Anyone familiar with the Sixteen Point Program will readily appreciate the diversity and comprehensiveness of it with regard to a proper and well-balanced activity for a group of teen age youth holding membership in an auxiliary organization such as the Luther League of America. Our functions differ from those of the Sunday School, the Catechetical Class and the Church Services. We are a service agency with a devotional impetus. As such then, the past year found 158 Leagues servicing in ten or more of the sixteen points of our program. This is an increase of 32 Leagues over last year's mark.

As stated above the gathering of true statistics is impossible, and especially so in the case of an organization such as ours in which leadership is constantly changing. To give a truly composite picture of all the activities of all the Leagues is out of the question. We believe, however, that a fair general average for the whole department is reflected in the following carefully compiled figures of the New York State Intermediate Luther League.

Leagues Reporting	58
Membership	1223
Daily Bible Readers	327
Regular Church Attendants	1023
Regular Sunday School Attendants	1156
Entertained Confirmation Class (Leagues)	54
Life Service Presented (Leagues)	45
Held Public Meetings (Leagues)	38
District Conventions (Leagues)	54
State Convention (Leagues)	23
Purchased Reading Course (Leagues)	22
Subscriptions to Luther League Review	105
Subscriptions to Quarterly Helps	511
Rendered Personal Service	863
Transferred to Senior Leagues	140
Contributed to National Dues	\$ 82.10
Contributed to State Dues	64.00
Contributed to Sustaining Membership Fund.....	115.00
Contributed to Japan Objective	64.35
Contributed to Foreign Missions	274.70
Contributed to Inner Missions	90.17
Contributed to Local Churches	949.38
Contributed to Local Leagues	756.78
Miscellaneous Accounts	163.38
Total	\$2,559.96

On Quarterly Helps

This is our devotional topic study pamphlet. It is on its third year. In 1932, 8,500 quarterly copies were distributed free as a means of introducing it. In 1933 subscription was required at the same rates charged for the Senior Topic Quarterly, with the result that an average of 2,751 quarterly copies were ordered. The fourth quarter subscription numbered 2,979 copies, or an increase of 449 copies over the first quarter; which fact indicated an increased interest in the devotional meetings. In addition to this fact, and because of it, we are justly pleased that the publication of the Quarterly Helps was possible without cost to the Luther League of America. The printing and mailing cost of the 1933 edition amounted to \$590.24, whereas \$599.93 were received from subscriptions, for a net profit of \$9.69.

A word about the 1934 edition of the Quarterly Helps. Approximately 2300 copy orders have been received as of January 10th, or a net loss of 679 copy orders over the last quarter of 1933. This isn't at all encouraging. We ought to match last year's record even exceed it. And it can be done if every League will order a copy for each of its members. Many Leagues are trying to make one copy do for ten or more members. That is false economy. Remember that the Quarterly Helps material serves a two-fold purpose, namely: daily Bible readings for the members, and clippings for the meetings. Remember also that it is a saving to order by the year, instead of by the quarter.

On Support of the Luther League of America

The Luther League of America expended to maintain the Intermediate Department, exclusive of Secretary's salary and contingent office expense, for the year 1933, as follows:

Publication of Quarterly Helps	\$590.24
Other Literature	80.25
*Travel Expense	75.00
	\$745.49

The Luther League of America received from the Intermediate Luther Leagues for the year 1933 the following:

On Quarterly Helps	\$ 599.93	
On Japan Objective	471.48	(total contributed, \$679.92)
On Sustaining Membership Fund	231.40	
On Dues	544.15	(unpaid dues, \$302.85)
On Sale of Literature	60.36	
	\$1,907.32	

*Three State Leagues paid your Secretary's travel expense, which amounted to eighty odd dollars and which is not included in the above.

On Dues

This is not the altogether bright spot of our record last year. The reported membership of the Intermediate Leagues for 1933 was 8,470. At ten cents a member the amount billed on Intermediate dues was \$847. Of this sum, \$544.15 was paid, leaving \$302.85 unpaid. That's not so good, even for these days. As a matter of fact we consider anything less than a one hundred per cent paid up dues not so good for the simple reason that we feel that 10 cents is within the reach of any Intermediate, notwithstanding. Intermediates pay much more to belong to a non-church organization, why excuse them from paying 10 cents to belong to a church organization? The State and Synodical Treasurers of the Luther League of America are responsible for the collecting of Intermediate dues. Won't you, therefore, honor your respective Treasurer's bill for dues on receipt of same?

The official body of the Luther League of America does not consider the unpaid dues of 1933 cancelled. They stand on the books as a debt against your League. It is your debt and it is your duty to pay it. What Leagues owe on the 1933 dues? It wouldn't do to list the debt-owing Leagues here, but you know if your League is on the list. Won't you please pay up?

Forward

Now that we've looked backward and saw a pleasing picture of worthwhile accomplishments, let us turn the spot light ahead and rejoice in the things yet to be done.

Changes to the Sixteen Point Program

The foregoing changes were necessary because of subsequent developments since the adoption of the Sixteen Point Program at Salisbury, N. C., in 1927. These changes were recommended to the Executive Committee and adopted, therefore become operative for the year 1934 and thereafter until otherwise stated.

Point 5. Now reads: "One joint meeting during the year with either the Senior or District or another Intermediate League at which time the cause of Life Service is presented."

Explanation: The only change is in the substitution of the term "Life Service" for "the causes of the ministry and deaconess work." According to the Luther

League interpretation the term Life Service includes full time service for those in Christian vocations, and part time service for all others in whatever capacity it is possible.

Point 6. Now reads: "One public meeting during the year when the members of the congregation are invited."

Explanation: As it now reads this point gives much wider scope in the selection of material and program.

Point 9. Now reads: "Each League paying State and National dues and subscribing a Sustaining Membership, or each League paying State and National dues and subscribing a Contributing Membership in the name of its superintendent, advisor or officer."

Explanation: Heretofore this point dealt with a Sustaining Membership contribution only, but with National dues (State dues in the case of some Leagues) required from all Leagues it became an essential item for the Department's program. Not wanting to add another point to the program we incorporated the item into Point 9. We then wanted to modify the point and you have the above results. As it stands now the wording is too long, but the members of the Executive Committee wanted to leave it up to the Leagues to decide on their individual ability between dues and a Sustaining Membership, or dues and a Contributing Membership.

Point 13. Now reads: "Twenty-five per cent of the members reading the four books of the Intermediate Reading Course."

Explanation: Originally the Reading Course consisted of six books, from which the Leaguers chose five, to be read, whereas the year's Course now consists of only four books, all of which must be read in order to meet the point.

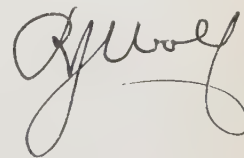
Point 14. Now reads: "Quarterly Helps to be used and ten per cent of the homes represented in the League receiving the Luther League Review."

Explanation: For the same reason as above the item on Quarterly Helps was incorporated into an already existing point, which was in turn modified from "twenty-five per cent" to "ten per cent" of the homes represented in the League receiving the Luther League Review.

In Conclusion

Lack of space compels us to stop in our discussion. To be continued next month.

Faithfully,



The Australian Luther League at its convention during the Fall heard encouraging reports of the success of its publicity adventure through a booth at the Adelaide Show Week. Almost a thousand people entered the booth and engaged in discussion or received literature. There will be an exhibit again in 1934. The same convention made an appropriation toward the printing of tracts for distribution in connection with the anniversary of Luther's Bible translation.

NEW WAYS FOR OLD=How One League Presented the Topic

St. Mark's Luther League, Fargo, North Dakota, presented the topic "How to Help Others," in December, in a unique way which may be possible for other Leagues to use. One of the members wrote the dialogue which appears below. It was presented as a play in which there was no acting and which required but one rehearsal. Each part was taken by a different person. They all sat behind a large screen covering the front of the platform. There were no lights in the room, excepting the light behind the screen. By this light each person read in turn his part. At the proper points suitable musical selections were played, continuing through parts of the dialogue to stimulate and sustain the emotional background. The audience, of course, with this set up, visualized the action, each for himself. It was a great success, took but little work to put on and ought to be a helpful way of handling some topics.

"THE OUTSTRETCHED ARMS OF MERCY"

Written by Donald M. Dickinson

Plot by Ellen Rice

Characters

The Proprietor	Second Nurse
Professor Dahl	Fritz, a Guide
Mrs. Dahl	General
A Church Worker, Katheryn	Charles, the Butler
First Nurse	

Scene 1. The home of Professor Dahl, Longbella, New Jersey.

Mrs. Dahl has just returned from a meeting of the Women's Missionary Society.

Mrs. Dahl: I had such a lovely time down at the meeting this afternoon at the church. There was the most interesting person there from Liberia. She came from a mission there.

Dahl: I suppose she was asking for money. It seems that the church never gets enough to go on.

Mrs. Dahl: Oh, dear! I wish you wouldn't take that attitude. The people there need the money so badly. I just wish we could donate something. She's coming around to the members tonight to ask for pledges.

Dahl: Well, they don't need to expect anything from me. Why should I help those natives when they have no connection with me? By the way, I shall probably have to go to Liberia soon by the looks of everything. You won't be able to go along, dear. The country and the climate and all.

Mrs. Dahl: We'll go over it later, dear. I've got to go upstairs a bit.

Charles: A woman to see you, sir.

Dahl: What type of woman, Charles?

Charles: A sincere looking miss. She says its important.

Dahl: Tell her I'll see her.

Charles: Very well, sir.

Church Worker: You're Professor Dahl?

Dahl: 5 grams of nitric acid . . . what were you saying, my young lady?

Church Worker: You're Mr. Dahl?

Dahl: Yes, I guess so. What can I do for you?

C. W.: I'm Katheryn Barstad, the missionary. I met your wife at the church this afternoon. Our hospital stations in Liberia are facing a malaria and yellow fever crisis.

Dahl: And just exactly what do you want me to do about it?

C. W.: They need money badly. Immediately. In order to check the epidemic.

Dahl: It is true that I have money to give, but I feel that I can't do a thing for your cause. I can't see my money being squandered on probably no one and nothing. It's probably being used to give some so-called missionary a good time.

C. W.: Don't you think that you are just a little cruel, Mr. Dahl?

Dahl: If I am it's justly so. At least I'm not going to throw money away on churches.

C. W.: Would you hoard all the water in the world and refuse a dying man a drink?

Dahl: Exaggeration! My answer to your request is no. Positively no. Never again will the church get money from me. I'm through with it.

Charles: Did you ring, sir?

Dahl: The lady—

Charles: She's leaving?

Dahl: Immediately.

C. W.: Time reveals many funny things, Mr. Dahl, and as life wears on it's sure to find people with a stuffed shirt front and bring out the solid gold principles.

Dahl: Quite a joke. It's really good. Good afternoon.

LIBERIA

A Small Inland Village Where the
Lutheran Mission Hospital Is Situated

Dahl: Well, I guess that I've toured quite a bit today.

Proprietor: As much as there is. You can start your research in the morning.

Dahl: I feel a little dizzy. My head is whirling a little. Guess I'll go in and put up for the night.

Proprietor: Better be careful. There is an epidemic going around now.

Dahl: Good night.

Proprietor: Take care of that head now and take that quinine.

Music

First Nurse: Any more news?

Second Nurse: Four more dead and eight more coming today.

First Nurse: Who are they?

Second Nurse: Professor Dahl and his party.

First Nurse: Not the scientist? Whatever brought him here?

Second Nurse: Rubber experiments on the rubber plantation.

First Nurse: But the hospital is full now. They'll be turned out surely.

C. W.: Can you two help in the death room?

First Nurse: I guess so, Kay.

Second Nurse: You know who is coming? Professor Dahl. And the hospital is full.

C. W.: Too bad. What's wrong with him?

First Nurse: Malaria.

C. W.: Malaria? Hmmm. You'd better hurry along now. I've got to see the general.

Music

Fritz: Send me here to ask help.

General: I'm sorry, but the hospital is full.

Fritz: They very sick. Need help soon.

General: Tell them to wait until tomorrow.

Fritz: I go tell them.

General: Hello, Katheryn.

C. W.: Is this the man from Mr. Dahl's party?

General: Yes, all the rooms are taken.

C. W.: There is my room. I can sleep on the veranda. Really, I'm quite healthy.

General: Wouldn't think of it. I'm afraid we can't do it.

C. W.: Please. Let's try. You see, Mr. Dahl hasn't the faintest idea where the money goes that the church sends us. He thinks it's thrown away. It's one of the best things we can do.

General: Well, all right. Tell them to come—thanks to Katheryn.

Fritz: Thanks, much. I hurry and tell.

Music

First Nurse: Do you feel better now?

Dahl: Uh-huh. I'm so weak. What hospital is this?

First Nurse: It's a church hospital.

Dahl: A church hospital?

First Nurse: You're lucky you got in. One of our best nurses gave up this room for you. Here she comes now.

Dahl: How long has she been here? She looks strangely familiar.

First Nurse: She spent a whole year soliciting money to give us aid when she was in the United States.

C. W.: I'll relieve you now.

First Nurse: Lie still, Mr. Dahl.

C. W.: How is his fever?

First Nurse: Mounting. It was 101 a minute ago.

C. W.: They need you in the office.

Dahl: I know now that I was all wrong. It really is a wonderful thing. How could I have been so stupid?

C. W.: You didn't know.

Dahl: I should have known. You were helping all the sick people. I'd be out in the underbrush but for you.

C. W.: Your temperature is mounting. Be calm now and I'll read to you. Try to get a little sleep. I am going to read you the book I was taught from in church. "In the beginning God created heaven and earth and the earth was without form and void—"

Music

Second Nurse: Here's Katheryn now.

Dahl: I feel strange. All is black and so awful. I—I—

C. W.: Hush! I'll read to you now again.

Second Nurse: Temperature is 105.

C. W.: "Do unto others as you would have others do unto you," thus saith the Lord.

Dahl: I didn't know, but I know now. People died because I refused to give. People died.

C. W.: Lie very still. I'll go call the doctor. Your pulse is racing.

Dahl: Don't call the doctor, please. I'm all right. Just read to me. Read me a—

C. W.: "There is no speech nor language where the voice is not heard. The law of the Lord is perfect, converting the soul." And now let's repeat the one I taught you yesterday.

Both: "The Lord is my Shepherd, I shall not want."

Music

First Nurse: How are you feeling?

C. W.: I'm all right. He just fell asleep. See how peaceful his face looks now.

First Nurse: It's past three. Go to bed now. I'll watch him.

C. W.: Call me if he gets worse.

Music

C. W.: "After having risen, Jesus went unto the disciples and said unto them, Go ye into the world and preach the gospel to every living thing. He that believeth and is baptized shall be saved, but he that believeth not shall be damned."

Dahl: Water.

C. W.: Here, don't move. Put the thermometer in your mouth.

Music

C. W.: His temperature is a hundred and eight and mounting.

General: He'll have to be moved to the death room. Rules, you know.

C. W.: I understand.

Music

Dahl: There's not much time left. I know.

C. W.: You're not afraid?

Dahl: Not in the least. My head is so dizzy. Here, here is a letter. Give it to my wife, will you?

C. W.: Count on me.

Dahl: I know I can. I know I can depend on the whole Church. Everyone can. I'll have to lie straight. Pains a little.

C. W.: Here's a pillow. There.

Dahl: Really must hurry, not much time left. Here's an envelope. The address is on the outside. Oh, you know it's sweet to fade away like this—where's the Bible?

C. W.: Here.

Dahl: Need it, you know. So much safer with it near me. You're going to let me come to You, aren't You, God?

C. W.: Don't worry. Rest easy.

Dahl: Hold my hand, will you? The envelope—in it is all my money—it belongs to the Church—they need it. Forgive me, will you? I didn't know. (Pain)

C. W.: There—easy, now. I forgave you long ago.

Dahl: I'm losing you. Staying on the path. The room's getting darker, but I see a light. Don't forget. It's so pitiful to go now, but it's so sweet.

Music

Chaplain Ernest A. Lack of the Chippewa sub-district of the Minnesota CCC writes in the "Lutheran Herald" of the happy hours provided by the chaplains and civilian pastors for the boys in camp; music, singing, brief messages are the general order of these hours. At a total of ninety-six such hours held by the chaplain, his assistant and other clergymen, there was an attendance of 6,854 during the month of November.

THE JUNIOR DEPARTMENT

THE JUNIORS ADVENTURE IN WORSHIP

Dear Leaguers:

March brings us to the Lenten season, and it is most fitting that we should center our thoughts on worship. The Junior Topics Booklet "Worship With the Juniors" (in the new Junior Program Packet—40 cents) will give many hints not only for the Juniors, but for the Intermediate and Senior Leagues as well.

Study the topics on worship as found in the Review. Teach the worship program of our church. Even the Little Leaguers are learning to worship—their topics for March are on learning to talk with God—prayer.

Plan carefully your worship programs. Make scripture, prayer, stories, pictures, a part of each. Use some of the suggestions in the Topics Booklet.

Teach the Juniors to do as well as to study. A natural outcome of these worship topics would be to have the Juniors build up a worship service around the Easter story, to be given as their contribution to the Easter observance.

During these days of Lent teach the Lenten story, using the Junior Topics Booklet, "Lenten Story Worship Programs" (5 cents, if you do not have same). Look over the Easter booklet in the Program Packet now, and make plans for Easter.

Teach the Juniors self-sacrifice during Lent. One Junior League has a "Candy Baby" into which the Juniors put their candy pennies.

Sewing on a quilt, making small dresses or aprons, dressing dolls—to be sent to one of our orphan homes at Easter time—is good handwork for Lent.

Other projects for Lent—have the Juniors conduct the worship service for another department of the Bible School, give a picture to another department ("Christ In Gethsemane" or "The Last Supper" would be suitable to present to the Senior League or to a Bible class or main department of the Bible School; an Easter picture could be given to the Little Leaguers, or to the Nursery, Beginners' or Primary Department.) Make some plans to help others at Easter; a program at an old folks' home, an Easter service with song, recitation and dramatization of the Easter message for another group of children, eggs sent to an orphan home, Easter baskets for under-privileged children.

The Juniors have been busy in every section, and the State Junior Secretaries are very splendidly carrying on the program. Some very interesting items have been reported—we can only note a few:

New York Juniors studied Africa during January, using the book, "In the African Bush." They will have a program and exhibit on Africa at their State convention. A number of District Junior rallies were held throughout the State. A Christmas Service Tree suggestion, with a definite bit of service listed on each candle, was sent to all the local superintendents, and many responded with special work. New York has a fine Junior news sheet sent out each month.

Nebraska Juniors gave a program on the American Indian at their State convention. Auburn Juniors, a new group, had a white gifts Christmas, sent a fine scrapbook to Rocky Boy Mission, and have a vested

Junior choir of fourteen. St. Luke's, Omaha, contributed \$20 to the Japan objective. Fremont have handwork, dramatization and worship at each meeting. Creston Juniors had a study class on "Martin of Mansfeld." Kountze Memorial, Omaha, Juniors planned a book rally.

Texas Juniors contributed to the Japan objective. Victoria Juniors had a Parents' Meeting. Swiss Alps Juniors had a rally with parents and Seniors, celebrating their birthday.

Canada Juniors have two sets of the Reading Course in circulation. Since the workers' conference over Labor Day, several inactive Leagues have been re-organized.

Ohio held their State Junior Institute in Dayton. At the Conference conventions the Juniors had sessions all their own. **Illinois** reports the appointment of District Secretaries. They also have a monthly news sheet for the Junior superintendents. **Iowa's** Secretary has been sending letters to each League.

Maryland has had a series of workers' conferences, at each of which the Junior Department was presented. Rallies were likewise held in the several Districts. Local Leagues gave Thanksgiving programs and held white gifts Christmas celebrations.

Pennsylvania Juniors have been carrying on, with the District Secretaries promoting the work. Reports are still coming in of the fine rallies held on Nation Wide Junior Rally Day. Outstanding among them was the one of the Lancaster District at Lititz, with over four hundred Juniors present, and a splendid program on "Books." Others were held at Rohrerstown, Md.; Washington, D. C.; Baltimore, Md., where the Juniors held their annual banquet; Brooklyn District, N. Y., where a Thanksgiving program was given; B-M-C District, Phoenixville, where a Japan program was given; Toledo, Ohio; Pittsburgh District, whose Juniors presented a program on Luther; Georgia, where the Juniors rallied at Thunderbolt; and Berks District, holding the banner for attendance, with a fine program on "Books."

OUR PUERTO RICAN JUNIOR LEAGUERS (La Liga Juvenil)



Gethsemani, Dorado, Juniors at the Rally, with Their Banners

Space permits us only to tell of one—that in **Puerto Rico**. Our Juniors there rallied splendidly—more than

three hundred strong, with exercises, dramatizations, and drills by the Dorado, Bayamon, Maracayo, San Pablo and Monte Flores Juniors. There was also a fine exhibit of work—charts, articles made of sponges, albums, book marks, etc. Pastors and Senior Leaguers co-operated and helped to make the program a success. The rally was held in Dorado, the morning program in the church, the lunch at noon in the school house, and to accommodate all the afternoon session was taken to the town hall. One little boy in one of the rural churches sold his goat in order to buy shoes to attend, another sold a hen to buy a suit.



The Maracayo Junior Leaguers with Their Junior Emblem
Made of Sponges

The Luther League Scrapbook contest was a fine success—some very fine books were received. These books show the work of the Luther League in all of its departments. It was hard to select the winner, and the result was a tie, the books from First, Warren, Pa., and St. John's, Johnsonburg, Pa., being selected as the best. Each of these Leagues have received a picture. Their books were gay in Luther League colors, had sections for Education, Missions, Life Service and Intermediate and Junior Departments, and the Secretaries even found their pictures in them. Honorable mention goes to these Junior Leagues for their fine books: St. Andrew's, Brooklyn, N. Y.; Gethsemane, Indianapolis, Ind.; Trinity, Victoria, Texas; St. James, Marinette, Wisconsin; St. James, Cleveland, Ohio; and St. James, Jewett, Ohio. Thanks, Juniors, for your fine work!

Yes, the Juniors are moving along, and their activities make some of the Senior Leagues quicken their step. We ask the Senior Leagues to support the efforts of the Juniors in every way possible.

Your Junior Secretary,

Brenda L. Mehlhouse

Miss Klaris Eveline Haggen of Milan, Minn., has recently begun her work on the nursing staff of the General Hospital at Petersburg, Alaska. She is a graduate of the Fairview Hospital in Minneapolis.

TWO LETTERS SENT OUT BY ONE JUNIOR SECRETARY

What Will You Do?

To Superintendents and Seniors (in Leagues having Junior Leagues)!

Let me wish you and your Juniors a very Happy and Prosperous New Year. May God instill in your hearts the spiritual desire and ability to give your best in training the Juniors for the future, may they learn much from the lessons each week. May God give you the patience to work with them.

Resolve to give your best to your Junior League. Your Juniors need a religious training now, more than ever, with the ever-increasing worldly crimes. Teach them to live as Jesus would have them live.

Send for the new Program Packet (40 cents) from Headquarters and use it to make your sessions more interesting. Use pictures to illustrate your topics. Have handwork periods, as the Juniors are always anxious to be doing things.

Remember your objectives: to develop Christian character; to train leadership.

Your reports are very pleasing. Keep up the good work.

Support your District and State officers, when they plan rallies, conventions, etc. Some fine District meetings have taken place since our last State convention and also a pleasing leaders' meeting was held. We are looking forward to big things in the Junior Department this year. May your hopes and expectations be far surpassed.

To Seniors (in Leagues having no Junior League): Why shirk your responsibility to the children of your Sunday Schools? They need religious training today. You owe it to your Juniors, your Church and your God to train them for the future. Start now—send for the Free Organization Packet from Headquarters and the October Luther League Review, our annual Junior Number devoted entirely to their topics, programs, activities, etc.

The Juniors today are the Seniors of tomorrow. Will you invest your talents in directing the Junior Department in your church? Read Matthew 18:1-6.

What we are trying to teach our Juniors to be:

Joyous
Unselfish
Neighborly
Industrious
Obedient
Reverent
Serving

May we expect a Junior League in your church soon? Yours for more Junior Leagues in New Jersey.
HELEN WENZEL

CHRISTMAS ACTIVITIES IN ONE STATE

Unique News

Junior

(Christmas Activities)

Christ, Trenton—Gift of \$10 to the church; Christmas party at the parsonage.

Emanuel, New Brunswick—Gave pageant, "The Christmas Story," with every member taking part in

preparing and presenting the program. (New League, 15 members, Miss Marie Zimmermann, Superintendent.)

Epiphany, Camden—40 calendars for the Camden Home for Friendless Children; 15 scrapbooks and fancy boxes for the Children's Ward at Hospital.

Grace, Camden—At Christmas party, made puzzles and books for Konnarock School, Virginia.

Holy Trinity, Camden—Dressed dolls and repaired toys and games for Tressler Orphan Home, Loysville.

Our Saviour, Jersey City—Took part in Christmas pageant, "The Light of Love Divine;" gave gifts of food and money to Seamen's Mission; made scrapbooks for Children's Ward, several assisted in distributing the gifts to the Cradle Roll Department. Helped to fill stockings for the Organized Aid; presented set of Christmas pictures for moving picture machine to the church.

Temple, Camden—Brought food and filled a basket for poor family.

Trinity—Runnemedede—Took part in Christmas pageant, "The Little Star of Bethlehem;" assisted in furnishing and decorating Primary Department Room; distributed toys to poor children; gave a Christmas party to entertain the poor children.

HELEN WENZEL

THE CHURCH IN PENNSYLVANIA

A recent issue of the "Pennsylvania Herald," organ of the Pennsylvania State Sabbath School Association, prints some interesting statistics concerning the Christian forces of the Keystone State.

It seems that there are 135 denominations represented in Pennsylvania. Of these, ten have 200 churches or more and fifty-nine have ten churches or less. The total population of Pennsylvania is 9,631,350. The total Protestant communicant membership of all the churches is 2,728,194, who are gathered in 10,699 churches served by 9,689 pastors. The total Sunday School scholar enrollment is 2,228,822. The Roman Catholic and Greek Catholic enrollment is 2,362,315. There are 393,517 Jews connected with 293 synagogues.

It is interesting to note that the Lutheran communicant population of Pennsylvania totals 641,960 who are gathered in 1,752 churches. Lutheran Sunday school enrollments are given for 1,267 schools who are credited with 254,799 scholars and 27,442 officers and teachers. In Sunday School enrollment, the Methodist Church stands first in Pennsylvania, the Lutheran Church second, and the Presbyterian third. In communicant church membership the Lutheran Church stands first, the Methodist Church second, and the Presbyterian Church third.

If numerical strength means anything then these three denominations ought to be exerting a very large religious influence in Pennsylvania since their total manpower constitutes almost 54 per cent of the religious population of the State.

Latest statistics indicate that Mexico now has over five hundred Sunday Schools with a total enrollment of about 40,000, we are informed by the World's Sunday School Association. This represents an increase of almost 60 per cent over the figures reported to the World's Convention in Rio de Janeiro in 1932. Mexico and Brazil lead the twenty Latin-American countries in Vacation Bible Schools.

WHAT CHRIST IS TO ME

My first and deepest need names Him Saviour. They tell us that the latest Church hymn books are omitting such hymns as "Jesus, Lover of My Soul," and substituting songs of world peace and world brotherhood more fitting to our modern type of thought and life. "Bloody" and "blood-thirsty" hymns like "Rock of Ages" and "Just As I Am Without One Plea," are sung only in the backwoods nowadays. Why this change in religious thinking? Men have not lost their sins, but they have lost their sense of sin. They want peace with the world before they have peace with their God and before their world is converted to the God of peace. They want a family of brothers without a Father. They want love and fellowship without being born again with the ability to love and the will to fellowship. They may condescend to call Him Brother, but I must call Him Saviour. "My sin is ever before me." It drives me away from myself to another. He can be everything good unto me after He has become my personal Saviour, but He can be nothing to me until I have washed my soul in the blood of the Lamb that taketh away the sins of the world. The wise of the world shall not deceive me into believing that the world has grown so good that it no longer needs its Saviour. The world has only grown more lenient with sin. Lord, keep me sensitive to my soul's deepest needs! Thou wilt not fail me when it cries unto Thee for Thy salvation!

My faith names Him the ever present and the all sufficient God. In Him I live and move and have my being. He is my partner in business, my companion in society, my counsellor in conflict, my Helper in need and distress, my teacher in school, my physician in sickness, my captain in warfare, my advocate in trial, my merciful judge in failure and transgression, my comforter in sorrow, the sharer of all my joys. No man can claim to be lord of my life. He can. He gave it and He sustains it. He is present in my life everywhere and at all times. He never fails. His presence is sure. He is sufficient for all time. Lord, keep me foolish in the faith that saves! Thou wilt not fail me when I rest my all on Thee!

My League names Him its chief member and its chief leader. He was obedient unto His Heavenly Father and unto those who represented His Father's authority on earth. He was "subject unto the powers that be." He grew physically, mentally and spiritually. He was about His Father's business. He is my League's finest example of the Christian life and the true church membership. He leads. We follow. He points us to all that which is good for us. He sets up our objectives. He declares our mission. He fixes our goal. He bids us be obedient unto the Word and the Church, the law and the home authority. He leads the way in perfect self-discipline and the mastery of self. If we follow our Leader we will treat our bodies right, we will be wise as well as educated, and our spiritual life will be nourished and enlarged. He will unite all factions among us, settle all disputes, lead us away from opinions and establish us upon principles, show us the smallness of much of our endeavor and guide us into the work of His Father, and He will take our smallest efforts and make them fruitful in His kingdom.

JESUS AND THE FORGOTTEN MAN

(By T. Rene Meyer)

ONE of the big factors which contributed to the nomination and election of Franklin D. Roosevelt to the presidency was the platform of himself and his party: "A New Deal for the Nation;" "A New Deal for the Forgotten Man."

Who is the forgotten man? I see him as the man on the corner, left alone in his poverty; the man in private business, swallowed up in the maw of too much competition; the citizen of a big city, forgotten as to his private welfare (remembered only for taxes). The forgotten man is the lone individual whose separate identity is lost in the rush for mass production, mass politics, mass education, numbers, volume, speed.

Why our economic and social downfall? Is it not due, in part, to the fact that many of our leaders have given time and attention to the crowds rather than to the individual; to numbers rather than to people as separate units, to the masses rather than to the man?

Why have we lost so much as a nation in the past tragic years? Is it not, in part, because we have lost touch with the individual, the common man on the street, his needs, his hopes, his fears?

Our politics, whither have they drifted? Politics is supposed to be the special study of the individual as citizen—his needs, his welfare. Is that our present politics? Well, speaking for New York, it has rather been the wholesale looting of many citizens as a dumb mob led to the slaughter for the sake of patronage. New York? What else than a city of forgotten citizens, puppets in the hands of the leaders?

Our businesses, whither have they drifted? Business is supposed to be the legitimate buying and selling whereby a private individual might make an honest living dealing with his neighbors. Is that our present day green pastures where people are business? Today the private individual in the private business must bow himself out of the picture because he cannot stand up in the rush for mass buying, mass selling, chain dealing and trading. The private business man? Almost forgotten!

Our big city schools—whither have they drifted? Education is supposed to be the special training of the individual child's mind. Is that our present system of education? We see classrooms packed with children—packed to such an extent that the teacher is forced to prepare her lessons as for a mob. Many of our schools today? Huge buildings of forgotten children who must take their education in "mob-formation."

Even some of our churches. Whither have they drifted? Churches are established to give the individual soul food for righteousness and salvation. And yet what about some of our churches? Listen! "I confirmed over two hundred last Easter." "My enrolment is way over a thousand." "I wonder how many we shall have in church this morning." "We took in over \$400 last Sunday." Everything seems to be always and always how much? and how many? No so much, "one sinner hath repented."

A land of forgotten men. We can thank our God that one has been chosen to rediscover the forgotten man; to lead the country out of its quest for mass production into the era where men will be treated as

separate units, not as meaningless parts of a mob, meaningless spokes of a huge wheel, meaningless gadgets of a huge machine.

That was Jesus' purpose in coming to earth. That He might treat human beings as separate individuals; that He might turn men's minds to the love of God for each and every human soul, his needs, his hopes, his capacity for actual sonship again with the Heavenly Father. Follow Jesus in his earthly course as traced in the Gospels and you will find that Jesus made the individual the unit. He did not regard men in groups of fifty, He did not think of men in multiples of ten. He thought of men and lived for them and died for them on the scale of one. "He loved me and gave Himself for me."

To Jesus belongs the credit for having discovered the forgotten man.

To the Jews the individual did not count. It was the family that mattered. If you belonged to a certain tribe you were somebody. Otherwise you were nobody.

To the Romans the individual did not count. It was the nation that mattered. If you were a Roman then you were somebody. Otherwise you were a nobody. Ask St. Paul. He knew about that.

But to Jesus the individual counted for everything. With him it didn't matter whether you were a Benjaminite, or a Roman, or a Greek, or employed, or unemployed. You were a human soul. That's what counted with Jesus.

Jesus was always the champion of the one. He was always looking for the one. "There is joy in heaven over one sinner that repenteth." "Take heed that ye despise not one of these little ones." "It is God's will that not one of these should perish." The woman went out to look for the one coin. The shepherd went out to look for the one sheep. The father went out to look for his own prodigal son that had been lost and was found again. In our religion we have a God who looks out for you, nobody else but you—individually, distinctively you. Christianity is the religion of God and you.

It is the religion of the and for the forgotten man. "He loved me and gave Himself for me."

LUTHERAN STANDARD

AFTER LENT, WHAT?

Whether the accessions to church membership on Palm Sunday or Easter are large or small, the spiritual interest of the congregations seems to be manifested, for the most part, in well-attended services. Easter Sunday will be a great consummation of many finely-planned programs of worship and activity for the Kingdom. After Easter, what? Could not the churches all plan programs which will lead up to Whitsunday with an appeal to the loyalty and devotion of the whole membership? Ought we not to plan with even greater earnestness for all the summer months? Perhaps the so-called "summer slump" comes to our churches because we look for it. This year, let's take it for granted that the consecration of our people will last longer than six weeks. The sacrifice of Christ is an eternal and abiding sacrifice. The sacrifices of His people, if genuine, will be offered gladly without any limitation of times or seasons.

THE OUTLOOK

The Latest About Finances

Is Your State or Synodical League Doing Its Part?

Two more State Leagues have met their quotas for the Japan objective: North Carolina and Michigan. Congratulations! Have you met your quota? Why not be the next to meet it? By action of the Executive Committee, the Japan objective will be closed December 31, 1934.

REPORT OF THE JAPAN OBJECTIVE

January 30, 1934

League	Quota	Senior	Inter.	Junior
Alabama	\$ 9.35	\$10.00	\$1.00	\$1.00
Northern California	91.30	45.65		
Southern California	134.75	50.00		
Canada		4.70		2.50
Columbia District	78.65			
Connecticut	268.95	163.83		
5—Florida	60.50	60.50		
Georgia	201.85	134.43	12.98	6.50
1—Illinois	695.75	688.00	14.00	
Indiana	295.90	125.00	9.00	2.00
4—Iowa	156.20	156.20	1.06	
2—Kansas	95.70	99.60	9.50	9.52
7—Maryland	836.55	930.92	59.07	53.01
11—Michigan	322.85	301.10	9.50	12.25
3—Minnesota	187.55	189.36		3.18
Mississippi	31.90	3.86		
Montana	13.75			
Nebraska	437.80	328.39		4.00
German Nebraska	176.00	110.00		
New Jersey	350.35	282.69	11.98	33.67
New York	1,442.65	942.80	107.59	37.66
10—North Carolina	738.65	709.39	30.26	
Nova Scotia	38.50			
6—Ohio	864.60	804.19	45.76	45.42
9—Pacific Northwest	40.70	40.70		
Pennsylvania	5,280.00	4,210.27	289.08	311.37
Puerto Rico		60.00		
Rocky Mountain	96.25	2.00		
South Carolina	1,199.55	950.53	73.02	
Texas	141.35	113.92	1.00	13.48
Virginia	699.60	5.00	16.25	
West Virginia	104.50	25.76		
8—Wisconsin	209.55	201.80	2.00	5.75
Junior Rally at Reading Convention				40.50
Argentine, South America		40.00		
Cash Contribution		11.00		
Total	\$15,301.55	\$11,801.59	\$693.05	\$581.81

1934 DUES REPORT

	Senior		Intermediate	
	Billed	Paid	Billed	Paid
Northern California	\$ 28.00		\$4.90	
*Southern California				
Canada				
Columbia District	49.00		4.20	
Connecticut	54.50		5.90	
Florida	37.50			
Georgia-Alabama	76.50		9.30	
Illinois	212.50		30.00	\$2.50
Indiana	136.25		16.90	
Iowa	83.50		9.50	
Kansas	37.50		1.50	
Maryland	432.00	\$6.00	45.40	
Michigan	175.00	44.25	30.00	
Minnesota	112.50		9.60	
*Mississippi				
*Montana				
Nebraska	172.75		14.20	
German Nebraska	68.75		2.00	
New Jersey	162.50	44.25	17.50	
New York	626.75	2.50	186.30	
North Carolina	698.00		78.50	
Ohio	407.50		37.10	
Pacific Northwest	35.00		7.00	
Pennsylvania	2,420.00	201.67	209.70	17.48
Rocky Mountain	24.00			
South Carolina	337.50	20.00	33.90	
*Texas				
Virginia	392.75		10.00	
West Virginia	73.75			
*Wisconsin				
Total	\$ 6,854.00	\$318.67	\$763.40	\$ 19.98

*Statistics not yet received for billing

WHY JOIN THE CHURCH?

The story is told of a man who was seeking to break off the drink habit, that he offered a reward to anyone who would find him in a drinking place. Thus he reenforced his good resolution not merely by the possible loss of his money, but by the thought of himself as he would appear to himself if caught in that condition.

The incident illustrates the principle: "Leave open no avenue of retreat in the direction of the life you are trying to break away from." If you are trying to cut the cords of a bad habit and to form a good habit, it is necessary to burn your bridges behind you and to set up conditions which make a return to the old, unsatisfying life more difficult.

Why should a person join the Church? He should not do so thinking that thereby he is taking out insurance against possible calamity and suffering in a life and a world to come, but from the realization that by thus publicly identifying himself with those who have given themselves to Christ he is committing himself also to the ideals toward which they are striving. Public commitment will help him to keep going in the right direction.

WHY JOIN THE STATE LEAGUE?

To partake of the strength of unity.

To keep in personal touch with the other young people's societies.

To enlarge your field of service.

To heighten your group aspirations.

To stimulate increased activity.

To fit your organization for greater efficiency and effectiveness.

To acquire a larger working knowledge of the work you're in.

To educate and develop aggressive youth leadership.

To infuse new life in your society.

"Why join?" you say—

Well, for the Sake of Your Luther League
Itself! That's All!

YOUR ALTAR

The greatest altar ever reared
Was Calvary's rough tree,
When Jesus gave Himself in love
For all, for you, for me.

Build ye an altar to your God,
Build it of daily prayer,
That rises from uplifted hearts
To God who ruleth there.

Adorn the altar with your praise,
From grateful hearts upborne,
And on it lay your gifts of love,
Laid there afresh each morn.

Remember that an altar calls
For sacrifice with praise,
And sacrifice means giving self,
A better self He'll raise.

And to that risen self will come
New purpose day by day,
And love, eternal love, will watch
And meet you while you pray.

'Tis only where God rules there can
United families be,
So start your altar now, today,
Beneath your own roof-tree.

And sacred hold it day by day,
That time with God apart,
And dedicate each day anew
Each will, each soul, each heart.—B. F. Stone

THE WORLD NEEDS CHRIST

"What the world needs today is very clear to some of us," writes Rev. G. Rehnstrom. "It needs Christ. The nations can't even be good neighbors without the spirit of Christ. But of course multitudes in the Christian world seemingly don't think so. Nevertheless it is clear to every right thinking man that the nations need Christ. The nations are sick. They need the great Physician.

"A preacher said not long ago, 'I have three elements in my church, and I try to please them all.' He felt he had a 'big job' on his hands. Yes, indeed. As a matter of fact I feel he has a most disagreeable job. I suppose a man has to be a kind of intellectual acrobat or something to please everybody. But seriously speaking I don't blame people for losing a little confidence in such a slick preacher. Think it over.

"I challenge any man in the service of the Christian Church to speak the truth—the whole truth, as he sees it in the teachings of Christ. Speak the truth in plain, forceful language. Be a power. Avoid subtly or vague expressions. The best minds won't tolerate timorous presentations of the truth. But if you speak the truth too plainly, you will undoubtedly suffer some kind of persecution.

"What church today would call Christ as its regular pastor and preacher? Would your church? I wonder. One more little question. I hope it will make many of us think. Would Christ accept a call to any of our churches? Could He?"

Yes, the world today needs Christ. This is beginning to be realized more and more by the nations as such. The people all over the world have been seeking some kind of an answer to their difficulties, economic, social and politic. Now they begin to see that their

trouble is religious, spiritual. This means that there is a universal return to the old way, the old truth, to God and His Word, to Christ the Saviour from sin and perdition. There is a conscious awakening to the fact, that man's sin against God is back of all his difficulties.

Here, then, is where the Church can step in and preach Christ, in truth, with love, but fearlessly, without fear or favor. Let whatever may come to us individually, when assured in our own minds that we are right, we should go ahead, pastors and laymen, preach Christ in word and deed, not with temerity, but bravely and with conviction. If we are convinced that we have the truth we should never ask excuse for saying it.

But it is useless to ask questions that are impossible of being answered but in one way. No church would think of calling Christ as its pastor and Christ would not consider a call to a local church. Christ belongs to the world, He is universal, and so is the gospel of salvation. At the same time that Christ and the gospel are for all alike, they are accessible to all individuals alike. As the ailment of the world is universal, so the remedy is universal, but it is also possible of acceptance by every individual. There is no restriction on air and sunshine and water, because these are for all, and essential to life. Spiritually, the grace of God is as universally sufficient for each individual as man's need of salvation is a universal need. The necessity for the Christian Church is to present the means given for the salvation of the race and the cure of all human ills as a free gift to man, but man must be convinced of his ills before he can be cured of them. Therefore the Church must always preach with clearness the sin of the world as also the cure for sin, the acceptance of Christ by faith.

LUTHERAN COMPANION

NEWS from Over the League Field

PENNSYLVANIA

The Southern Erie Conference Luther League held their last fall meeting for the year 1933 at Trinity Lutheran Church, Greenville, Pa., with 120 attending from Meadville, Franklin, Greenville, Farrell and Sharon.

Preceding the business meeting the Leaguers were privileged to attend the annual Christmas Pageant given at Thiel College. This was capably presented by the members of Thiel under the direction of Miss Swenson.

A short business meeting was transacted which included reports of the officers, committee chairmen and election of officers. The following officers were elected: President, Paul L. Grof; Vice-President, Richard Lindgren; Secretary, Gladys Gruber; Treasurer, Mary Elizabeth Friischkorn; Pastor Advisor, Rev. Wm. E. Eisenberg.

The President appointed the following Committee Chairmen: Membership, David Cropp; Educational, Dorothy Beckman; Social, Violo Rogers; Publicity, Irene Thurau.

The program for the year 1934 was presented by the President. The early spring Rally will be held in March at Calvary Lutheran Church, Sharon, Pa.

NEBRASKA

Nebraska Luther Leaguers were busy during January with their home missionary objective, which was the raising of \$90 to contribute to Tabitha Home, the Lutheran orphanage and old people's home located at Lincoln, Nebraska. Iva Hinman, State Missionary Secretary, conducted a contest in connection with the objective, in which the St. Paul's League at Leigh, Nebraska, was awarded a copy of the Holy Bible, autographed by Rev. E. Walter, superintendent of the home, as an award for being the first League in the State to send in its quota. Fern Jenny is President of the winning League.

In connection with the drive, an interesting description of the home was given in the Nebraska "Noawl" by Karen Halderman, a Luther Leaguer of Kountze Memorial, who formerly made her home at Tabitha. Karen describes the pleasant routine of daily

life there, the playhouse under the big trees, the birthday celebrations, the cozy rooms for which the girls make their own curtains and pillows and add homelike little touches.

The Intermediate Luther Leagues throughout the State received special mention by the Missionary Secretary for their help in attaining the home objective. The Intermediates were among the first to return their coin folders, some of the Leagues even writing hastily for more folders to fill.

Fourteen Intermediates were graduated into the Senior Department of Kountze League in Omaha on the first of the year.

MARY E. FISCHER

ILLINOIS

The fall rallies of our various District Leagues, most of which were held in conjunction with Luther League Week, proved to be very worthwhile and interesting.

The first unit to convene was the Northern District, which met in Trinity Church, Milledgeville, September 29, 30. The convention opened with a dinner on Friday night, at which Rev. F. W. Otterbein addressed 160 enthusiastic Leaguers on the subject, "What Christ Says About the Way of Life." Saturday sessions were devoted to three inspiring addresses by Reverends C. H. Hightower, L. W. Walters and O. G. Beckstrand, on the convention theme, "The Christian Way of Life," and to discussion periods, which were both interesting and instructive. Miss Florence Teets of Milledgeville was elected President of the Northern District for the year.

As the beginning of their fall activities, the Chicago District Leaguers assembled for an evangelistic rally at Luther Memorial Church on September 25. Addressing the Leaguers on "Personal Evangelism," Rev. Edwin Moll of Luther Memorial Church, challenged them to first become evangelists and then to go forth and win others for Christ.

The fact that this was the first time the Chicago Leaguers were privileged to listen to a message from Rev. Moll, and the fact that Luther Memorial League is not affiliated with the Chicago District, added much interest to this meeting. We enjoyed being with you, Luther Memorial, and hope that you'll soon affiliate with us!

Capitol District Leaguers met in Grace Church, Springfield, on Sunday, October 1, for their fall rally. The afternoon session opened with a beautiful devotional service, after which a memorial service was held for Min Peterson. After a tour of the "Capitol City" the 150 Leaguers in attendance enjoyed a banquet hour, during which Mr. Herbert Bergman spoke on "The N. R. A. of Youth."

Luther Leaguers of the Fox Valley District convened in Trinity Church, Harvard, on October 29 for their regular fall rally. This rally opened with an impressive devotional service, during which Rev. Arthur M. Neumann addressed the 140 Leaguers present on the subject of "Life Service," and impressed upon their minds that being a Christian is the greatest vocation in life. An invitation was extended by the Woodstock League for the spring rally.

The Southern District, which met in St. James' Church, Vandalia, on October 15, had as its theme "Life's Challenge." Following devotions led by Rev. T. W. Brosche, Rev. Walter Kaitshuk of Steelville addressed the 250 Leaguers present on "Life's Challenge to a Glorious Life." Interesting reports were given by the Leagues represented. Following a short business meeting and the social hour, a model Luther League meeting took place. Miss Nora Ecker of the Vandalia League conducted this meeting, which was indeed, very interesting and instructive. As a close to this splendid rally, the Leaguers present assembled for a vesper service, during which Rev. Paul R. Bollman preached the sermon, using as his subject "Life's Challenge to a Victorious Life."

Last, but not least, the newly organized St. Louis District assembled for their fall rally in Mispah Church, St. Louis, on November 5. Following devotions, Mr. Henry Neal of Reen Memorial League, presented a talk on "Leadership," which was en-

joyed by all. Miss Stella Kahann of the local League rendered a beautiful vocal solo, after which "The Trial of Jesus" from a lawyer's viewpoint was given by Mr. Ellroy Sellick, a member of the St. Louis Bar. An interesting business session ensued, during which election of officers took place, and Mr. Harry Grannemann of Faith Luther League, elected President of this District.

As a whole, all rallies were decided successes and enlivened a new spark of interest in the program of the State Luther League.

VIRGINIA

The Executive Committee of the Luther League of the Synod of Virginia met in Hotel Roanoke, Roanoke, December 29, 1933.

The meeting was called to order promptly at 10 A. M. by the President, Clifford O. Bowman. Eight members of the committee were present. Reports, verbal and written, of all officers were received. Routine business was transacted.

One of the main items of business was the place of the 1934 convention. The 1934 convention will be held in Christ Lutheran Church, Staunton, Dr. Charles M. Teufel, pastor. The dates of the convention are June 19, 20 and 21. The convention theme will be "Ambassadors In Jesus' Name For Jesus' Sake." Many able speakers were suggested.

The Luther League's share in the Lutheran Training School at Massanetta was discussed and an interesting program will be planned.

The matter of finances was discussed and a committee was appointed to take care of this matter. A program for having conference projects was placed in the hands of finance committee.

CHARLES G. TUSING

TOPIC DISCUSSION—Junior, Intermediate, Senior SENIOR TOPICS

Monthly Theme:—FELLOWSHIP WITH GOD IN WORSHIP

March 4, 1934

Third Sunday in Lent

THE QUIET HOUR

Matthew 6:6, 7

(By Rev. David A. Menges)

This Month's Topics

This month we are to study a wonderful theme, "Fellowship With God In Worship." It is wonderful because it is so essential to the life of the Christian believer. The worship of God is the fountain from which all our spiritual life flows. To change the figure, it is the foundation on which all spiritual life is built. We could do without many things in the church today and we would never miss them. But without worship the whole structure of the church would collapse. The "first and great commandment" (Matthew 22:37, 38) is not the activities of the congregation, nor the organizations of the congregation, nor the many other things which the modern church is trying to do. But the first commandment deals with devotion to God. That is the first essential. And our Lord calls it the "great" thing to be remembered by all of us. One trouble with so many Christians today, one trouble with some of our young people's organizations is that they have not kept this devotion to God in worship first. They have made it secondary and in some cases have placed it third and fourth. Our Saviour declared, "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind." This is the first and great commandment. There is reason therefore why this month we are to study this theme of "Fellowship With God In Worship."

This Day's Topic

The topic today concerns our private devotions, our personal devotions which we engage in alone. Every Luther Leaguer being true to his Saviour will set aside

some time during the day to commune with Him and to worship Him. We are not going to dictate how often that shall occur every day, because each one of us has different conditions to meet and adjust, and will therefore have to choose his own time. Nevertheless, there is one suggestion, proved by many followers of Christ, and that is the fact that the morning hours are the best suited to this worship. In the morning we are fresh, our faculties are apprehensive and our worship will have a correspondingly stimulating effect. It is little wonder that many regard their devotional life as sluggish and uninteresting when they wait until the close of a long, hard day and then try to engage in the important task of refreshing their souls. A good suggestion, worthy of serious trial, is to spend the longer period of worship in the morning, and at night to be content with a few appropriate collects.

Of What Shall Our Private Devotions Consist?

The Bible ought to have a place in our daily devotions. And right here we want to make it clear that a few verses read and meditated upon are much better than lengthy readings of chapters and whole books. The chief purpose of reading God's Word is not to read the entire Bible in one year by any such a scheme as reading three chapters every day and five on Sunday. The chief purpose is to discern the message of God's Word for my daily life. That requires study and meditation with the assistance of a good Bible commentary. The church provides a series of lessons for every day of the year in the Word Edition of the Common Service Book, pages 507-512. There is also a fine selection in the Family Service Book published by our church house at Philadelphia. It will also be found helpful to take one of the books of the Bible, especially one of the books of the New Testament, and study it during the course of a month. Many systems are practical and the one should be used which will bring the best results. The important thing is to use the Bible, and of course, to

use it intelligently. It is the inspired Word of God. It is one of the means of grace.

Prayer

When I am praying to my Father in secret my prayers will be intensely personal and hence they may be in my own words or in those of another. But as the habit of prayer grows on us we will find ourselves using the same petitions day after day. It is well therefore to have in our possession several manuals of prayer, to keep them in our place of prayer and to use them as our choice may guide. These prayer books, if used, will instill new life into our devotions. They will also add variety. In these prayer books, moreover, we have the accumulated experience of many generations of Christians. They bring to us rich treasures of spiritual things, tried and tested over the course of centuries.

A good practice on occasion is to use the matin service or the vesper service or the suffrages as private devotions. This brings the individual into touch with the approved orders of the church in which he unites with Christians throughout the world, using the very words and expressions which are on their lips, too.

Practical Suggestions

It will be worthwhile in connection with the presentation of this topic to have on display as many books of devotion as possible. Have your pastor assist you in this display. Ask him also to give you a list of the devotional books published by our house at Philadelphia. There is one prayer book that should be recommended to every Luther Leaguer, and that is the book "Everyday," written by the chairman of the Literature Committee of the Luther League of America. It should be introduced at this meeting, if it is not already known, by having one of the members review it. It costs 25 cents and may be procured from the Publication House.

March 11, 1934

Fourth Sunday in Lent FAMILY DEVOTIONS

Deuteronomy 11:18-21

(By Rev. David A. Menges)

Introduction

It is quite appropriate in following last week's topic, which dealt with our personal devotions, that we should study the subject of "Family Devotions." Normally, every individual belongs to a family. And just as every individual should have his "quiet hour" so the ideal situation among Christians would have every family observing its period of worship. What a thrilling picture comes to mind as we try to visualize the head of every home conducting a period of worship in the midst of his family. With such a picture our Lord would be well pleased, but alas it is only a dream. Family worship is not being conducted in every home and hence this topic is a welcome one for our young people who someday will have homes of their own. Family worship is in need of a greater cultivation right now.

Overcoming Difficulties

The difficulties in the modern home which have tended to omit family worship have been magnified too much. There is the patent objection that the family is no longer together in the evening when some of us

were accustomed to have family devotions, or at the breakfast table when some others of us were accustomed to hear them. It is granted that this is true in some homes, but it must also be admitted that in many homes all of the members could still be gathered at these two times, especially if the hour in the evening were a little early (before the young folks leave). Furthermore there are very few families who do not have at least one meal together, and from practical experience it may be cited that at this one meal, whether it be morning, noon or night, there should be ample time for a family service of reasonable length. Morning and evening devotions with the family are ideal, but where that is impossible how many families in your congregation are there who could not have a service together at least once a day if they really determined to do it? To our mind we have named the chief difficulty when we mention the lack of a determination to conduct family devotions. Observation seems to indicate that members of a family do pretty much the things they determine to do in these days. If they determined to conduct their worship as a family group they could easily do it.

The Materials For Family Worship

Having determined on family worship our church comes to your assistance with a book containing all the necessary features. It is the Family Service Book, authorized by our United Lutheran Church. This book also does away with another objection which some people raise when they maintain that they cannot compose prayers of their own even before their families. This book contains lessons for every day in the year arranged according to the plan of the church calendar. It also provides collects for every day in the week and for occasions and circumstances innumerable. In addition the collects for each Sunday of the church year are printed at the beginning* of each week's lessons, so that they may be used regularly day after day. The daily use of these Sunday collects in our families keeps us close to the prayer life of the church in all parts of the world, and through these collects we unite with the church universal before the throne of grace.

Another advantage of this book is the brevity of both the lessons and the prayers. We use the word "brevity" advisably. Both lessons and collects seems much longer to those who listen to them than to those who read them. There is little doubt that both the lessons and the prayers, especially the latter, are entirely too long in many prayer books and have not been conducive to the introduction or to the perpetuation of family worship. The system of collects, hallowed by the church from the beginning, commends itself in every way above the long prayers which the heads of some families have introduced. There are any number of prayer books that have been prepared for family worship. To the writer's knowledge and in his opinion the very best one is the Family Service Book. Not every family may care to use the liturgy provided in that book. The order suggested may easily be adapted to circumstances and to tastes. But certainly the lessons and prayers will commend themselves to all who are trying to solve the problem of family worship.

There are some who will want more variety than the limited use of scripture lessons and collects. For these the use of the Creed will commend itself at certain

times. The use of hymns forms a splendid addition. Psalms may be read or said in unison, particularly such favorites as the twenty-third psalm. On occasion the use of the suffrages and the litany will be welcome. Indeed family devotions, even as our personal devotions, may be changed at intervals and to very good effect. The important thing is to begin them. The next important thing is to keep them as simple as possible. And the next important thing is to provide enough variety to keep them fresh and stimulating.

March 18, 1934
Fifth Sunday in Lent
THE HOLY COMMUNION

I Corinthians 10:16, 17
(By Rev. David A. Menges)

The Worship of the Congregation

The corporate worship of Christians has been one of the most distinguishing marks of the Church since its beginning. Already in the New Testament there are numerous references to the assembly of believers. We are exhorted to support that assembly with our attendance and not to forsake it. We are told how the disciples and other followers of the Lord Jesus came together for the breaking of bread and for prayers. From the very first the Church appreciated the necessity of corporate "Fellowship With God In Worship."

We still appreciate this privilege even though every congregation has members who neglect to attend its services. We may lament the absence of family worship in many of our homes. We have good suspicions for believing that many of our people are very lax in their private prayers. But we should be glad that there is still a general appreciation of the worship of the whole congregation. That appreciation should ever be cultivated and fostered.

The Purpose of Corporate Worship

Members of the congregation should ever keep before them the real purpose of the services on the Lord's Day. That purpose is not entertainment, either with good music or with a fine lecture on some popular subject. That purpose is not to bring the members together in order that they may know one another better. The cry, sometimes heard, that the congregation is not friendly enough at service is unworthy of a Christian. The church services are not the place for social intercourse. The one purpose of our church services is fellowship with God as He comes to us through Word and Sacraments and as we go to Him in prayer, praise and thanksgiving. To that one end everything must contribute. A discordant note is struck at once when things are introduced into a service which are out of harmony with this chief purpose.

The Climax of Corporate Worship

The Holy Communion is the climax of our corporate worship in the congregation because in it we receive our Lord in the most personal way possible and because in this service we also commune with our fellow Christians in the most intimate way possible. In the blessed Sacrament Christ Himself comes to us even as He came to the disciples long ago. And those of us who receive Him "are all one body, even as we are all

partakers of this one bread, and drink of this one cup." For this reason the Church has magnified the Holy Communion above all other services and has enshrined it in a beautiful liturgy.

For many centuries in the Christian Church the Holy Communion was administered every Sunday. That does not mean that every member made his communion every Sunday, but it does show us that at least the Sacrament was offered to those who needed it and wanted it. Things were changed in the course of time, so that now we have less frequent communions but also much larger communions, so large that members sometimes complain about lengthy services, or what is worse, leave the service before it is ended. A weekly communion at which there would be fewer communicants might go a long way toward solving our present problem. And if our congregations are not ready for weekly communions, a communion at least once a month should be the minimum.

Appreciating the Holy Communion

Speaking of frequent communions, or rather of infrequent communions, leads us to a word about appreciating the Holy Communion. The Luther League is the place to encourage a devout appreciation and a more frequent use of this Sacrament. The Church believes that this Sacrament is one of the means of grace of equal merit with the Word of God. Nevertheless, while we use the Word of God weekly in the services of the Church, and daily in our devotions at home, we limit the use of the Holy Communion to several times a year. This reveals either a failure to understand the importance of this Sacrament or a direct lack of appreciation of its value. Either of these charges is not complimentary to our Lord who commanded us to use this Sacrament, "This do in remembrance of me," and who implied its frequent use when He said, "as oft (often) as ye drink it." The whole Church needs to be aroused to the necessity for more frequent communions. And the intelligent young people in our membership have a positive duty to help prepare the way.

Preparation For the Holy Communion

There is a public preparation for Holy Communion in our congregations in the order for public confession. In addition each of us should make his private preparation. A good custom is to read the words of institution and meditate upon their meaning. The use of the collect for Holy Thursday during the week preceding our reception of the Sacrament will be very helpful, while most manuals of private devotion contain suitable prayers which could be used. Further, we ought to approach the Table of the Lord with clean hearts and therefore a scrutinizing examination of our life is necessary. To review our past life with a view to uprooting besetting sins would be included in that examination. To attend the service of public confession is of course assumed. No one should make his communion without the assurance of forgiveness which is provided in that service.

Supplementary Material

The leader will find excellent material beginning on page 40 of the prayer book "Everyday," which may be purchased from our Publication House at Philadelphia for 25 cents. We strongly recommend that a copy of this booklet be purchased and used at this meeting

Have one of the members read portions of the material on Holy Communion.

As a culmination to this month's topics it might be suggested that practical results could easily be obtained if a group of people in your League would begin to use this excellent prayer book regularly. Its use will mean a finer spirit of devotion among the members of any young people's organization.

March 25, 1934
Sixth Sunday in Lent
MISSIONARY HYMNS

Psalm 96

(By Rev. T. Benton Peery, Philadelphia, Pa.)

Aim: To give an understanding of some typical missionary hymns, how they might be sung and something to be known about the author of each.

Suggestion to Leaders: Let us make this meeting one largely of music, for ours is a musical topic. The above might be mentioned by the leader. All hymns chosen are from the Parish School Hymnal, for that is the book most available. Five hymns and the authors of each make up our discussion. Do not omit the verses or stanzas for we are considering these as poems. Omitting the stanza of a hymn does not do justice to the author. Better have fewer hymns and use them in their entirety.

At the close of the eighteenth century, after Robert Raikes had founded the Sunday School movement, there were three great missionary organizations founded in England. It was during this decade that William Carey sailed for India, June 13, 1793, and there was a quickening of missionary effort. At this period of the history of hymnology all writers were influenced by this great movement, and the hymns of Montgomery, Heber and Moore were penned.

For over one hundred years these hymns and many others have found a wide appeal among Christians. The world-wide conquest of the cross; the emphasis that Christ belongs to every country, class and clan has resulted in inspiring many gifted men and women to write hymns of power. Nearly every great religious movement is accompanied with hymns of fervor, born from the experience of conflict. Luther caught the German people with his hymns set to folksongs, and the Reformation was a singing movement. The great evangelistic movement of the nineteenth century was accompanied with the gospel song. The missionary today seeks to teach a few hymns to the new convert, that they might be used to unify the spirit, strengthen the faith and fortify the soul.

From Greenland's Icy Mountains

This hymn was written by Reginald Heber in 1819 and is the oldest missionary hymn of those chosen for this discussion. In fact, it is the best known of all those in that early group inspired by the missionary impulse. Heber came from an ancient Yorkshire family of England. He was a brilliant figure in hymnody, writing such hymns as "Holy, Holy, Holy," "The Son of God Goes Forth to War," "Brightest and Best of the Sons of the Morning." He became a rector for the Church of England and after twice refusing the Bishopric of Calcutta, he responded to the call and died there three years later. This hymn was written one Saturday evening in England, as Heber had been asked to write something for a missionary service to be held the next day in the parish church in Brexham, for which a special offering was to be made for the cause of foreign missions by all the Churches of Great Britain. Heber wrote better hymns but this is his best known missionary one.

Christ For the World We Sing

An evergreen motto over the platform of the church in Cleveland, Ohio, where the State Y. M. C. A. Convention of 1860 was held, inspired this missionary hymn. That motto read: "Christ for the world, and the world for Christ." A pastor, Rev. Samuel Wolcott, after two years' service in Syria, but forced to return by ill health, wrote the hymn walking home through the streets of Cleveland from the convention. The words of this hymn makes touching and soul-stirring poetry for the Church to sing and ponder: "The poor and them that mourn; the faint and over-bourne; sin-sick and sorrow worn." It fits every land and every time, so universal in its character. The tune in the parish hymnal may not be familiar. The familiar tune is "Italian Hymn," the same as "Come, Thou Almighty King."

Fling Out the Banner

This hymn is called the hymn of the Christian flag, written by Bishop George Washington Doane, even though he died long before the Christian flag was thought of. St. Mary's School, at Burlington, New Jersey, was to have a flag raising. Since a distinctive hymn for the occasion was desired, this hymn was Bishop Doane's response to that request. Although written for one school and one special occasion, there is a majestic sweep and a world-embracing thought in this hymn beyond single boundaries. It expresses in poetry what every believer in his heart knows Christianity can do. George Washington Doane was born in Trenton, New Jersey, in the year in which George Washington died and was named after the "father of his country." In his later ministry as the Bishop of New Jersey, he was known as the "Missionary Bishop" because of his intense interest in missionary work. He was one of the outstanding leaders of church life in America in his day.

O Zion, Haste, Thy Mission High Fulfilling

This is our only hymn to be discussed here written by a woman. The other four were written by clergymen. Mrs. Mary Ann Thompson, the authoress, was a native of London, but came to live in Philadelphia. She wrote some forty hymns, of which four are included in the Episcopal Hymnal of 1894. This is a great hymn of missions, full of force and beauty. In prophetic style, it keeps a notable balance between stateliness and enthusiasm. The sweep of the chorus is never forgotten. Perhaps it is sung too often by missionary groups and we tire of it. Nevertheless, it is a great hymn testifying to the redeeming power of faith. It is a favorite with children.

Where Cross the Crowded Ways

"A Prayer For the City" is the title which the author gave to this hymn, and it is one of those thorough prayer-hymns admirably adapted to present-day conditions. Our other hymns were all adapted to the world-view of missions and this is limited to the city. The author is the only one of these discussed who is still living, and this hymn is a modern one written in 1903. It is only natural that this prayer-hymn should be written by Frank Mason North, for all of his ministerial life, but eight years, has been in New York City. He was Secretary of the Board of Foreign Missions of the Methodist Episcopal Church, from 1912 to 1924.

This hymn is the great outpouring of his heart for the city and its greater needs. He knew its "haunts of wretchedness," its "shadowed thresholds dark with fears," its "famished soul," its "restless throngs," its "lures of greed." And knowing all these needs, his heart, like the Master's, was moved with compassion when he prayed.

Other Suggested Hymns

These five hymns are selected, well known and are available to our young people, but by no means have we exhausted our store of missionary hymns. There is a fine hymn, not in the Parish Hymnal, which all of our young people should know. It is "In Christ There Is No East or West," written by John Oxenham. Perhaps we as Lutherans should become familiar with the one written by Laura Scherer Copenhaver, entitled "Heralds of Christ, Who Bear the King's Commands." It is found in our Parish Hymnal and the fine words are set to music by the well known Horatio Parker. Some others which might be favored for use are "All Hail the Power of Jesus' Name," "From Ocean Unto Ocean," "The Son of God Goes Forth to War" and "The Morning Light Is Breaking."

Intermediate Topics

March 4, 1934

PRIVATE WORSHIP

Luke 22:39-46

What Is Private Worship?

It is one person and God talking together. It is a quiet talk. A private talk. A worshipful talk. A talk for guidance. A right kind of talk that results in the right kind of walk.

We must not confuse private worship with family worship. In the case of private worship the individual goes before his God alone; whereas in the case of family worship the father leads the entire family in worship. Both these forms of home worship should be observed.

What Does Private Worship Include?

It includes God and you. You go to God and God comes to you. You go to God because you need something from Him which He is able to give, and He comes to you because He is pleased with your coming. It is like going to a store with an empty basket and a list of things you need for the table. The store having the items you want, your basket is soon filled. The owner of the store gives you something and you give him something. Thereby, both gain something.

Both you and God gain through private worship. It isn't only a question of you getting something, although you get the big percentage of good out of going to God, but you also give something to God. It certainly pleases God to have you and me come to Him and tell Him that we love Him, and want to obey and serve Him. That's all a child can do for his earthly father—that's all he can do for his Heavenly Father.

What Does Private Worship Include?

Private worship, because it's God and you together, naturally must take on some sort of form or other. Not just any way will do. There should be an orderly method used to assure the best possible good to your-

self, and, may I say, to God. What should that form consist of? Well, for an Intermediate it consists of two things, the same as it does for anybody else, namely: (1) prayer, and (2) Bible study. That's easy, isn't it? But just a minute. We haven't discussed how much time should be spent in private worship; or when; or the procedure.

How Much Time?

Would you say that fifteen minutes, ten minutes or five minutes are long enough? Luther wrote that he spent one or more hours daily in private worship. But you say, we aren't Luther. Right you are! But, while you are not Luther, you have a mind and soul as had Luther. They need feeding on spiritual things. Then how much time should you give? Does the time element depend at all on how much work you have to do at home and in school?

When?

Supposing you have agreed on five minutes a day. Now when will you meet with God? According to Mark 1:35 (read it) Jesus arose very early in the morning for prayer. And again, according to Mark 6:46 (read this also) He went up in the mountain toward the close of the day to pray. He also prayed at other times of the day. Should we say then that Jesus prayed when the occasion demanded it? Or when He wasn't too busy doing other things? Or did He have a stated time to pray, with extra prayer times whenever weighed down with the work and problems of His ministry?

For you and me a stated time should be set. Why? Because if we don't have a stated time we're most likely to forget about it. That time may either be in the morning after we've dressed, or just before retiring at night. Which time, morning or evening, seems the most logical for private worship? A discussion of this question would doubtless bring out the argument that we are fresher in the morning, therefore we should hold our devotions then. But someone would reply, "Yes, but I get up early enough as it is in order to spend thirty minutes at the piano, grab a bite to eat and hurry off to school. 'You wouldn't expect me to get up any earlier, would you?'" To this argument another replies, "But, if you wait until evening there are the school lessons to get out, after which you're too sleepy to engage in private worship." Can someone other than yourself set a time for you to observe private devotions? But, will you set a time, morning or evening, and then resolve to keep a daily watch with God?

What Procedure?

Now as to procedure. This varies. For some people it includes kneeling and saying the Lord's Prayer, the Creed or a Psalm; reading a short passage from the Bible; silent meditation and prayer. This is followed by memorizing a verse each day, which is recalled throughout the day and which is used as a special guide and inspiration. What do you think of that plan for yourself? Is it too heavy? If so, what parts of it would you drop? Would it be wise to drop any part of it?

What is your procedure? Do you follow it?

Private Worship—Why?

Because we need it. Surely, if Jesus, the most holy One, found it necessary to go apart alone to en-

gage in conversation with His Father, how much more necessary is it for us. The devil never takes a vacation. And so long as that's true we need the mountain weapon our Lord used.

Because we want to. While worship is a Christian necessity it is more a privilege.

March 11, 1934

PUBLIC WORSHIP

Psalm 95:1-11

The subject of "Public Worship" follows naturally the consideration of one's personal prayer, reading of the Scriptures and meditation on sacred things, which together make up private worship. There is a relation between the two. Let us note three points of this relationship:

1. Private devotion is not a substitute for public worship. Many people (even some members of the church) think, or say they think, that it is. The New Testament teaches us better. Our religion is not a personal interest, which we can cultivate or neglect without reference to others. Christians are members of one body, which is the Church of the Lord Jesus Christ, and what each one does, or fails to do, is of importance to all the others. There is something about common prayer, united singing, and—along with God's people—hearing the Word proclaimed, which no private devotion, however sincere, can give us.

2. Private devotion prepares us for public worship. Emphasis is properly laid on the fact that, for the individual Christian, worship begins long before he sets foot inside the church on a Sunday morning or evening, or other time of service. That uplift of soul and peace of mind which our personal worship ought to give us finds a climax in our assembling together for the joint praise of God. Those who get the utmost out of a church service are those who have prepared themselves. The Bible tells us (Acts 4:13) how, on one occasion when two of the apostles were being brought before the religious authorities for examination, people "took knowledge of them, that they had been with Jesus." In a service of public worship it is possible to note that some who participate have been with Jesus before they came.

3. Private devotion is strengthened by public worship. "You can, but probably you won't," is the proper answer to the person who says he can pray and read the Bible and worship God by himself, and thus get along without going to church. It is a fact that those who are most faithful in their loyalty to the church's public services of worship are most likely to be those whose private religious life is most vital and active. To worship God together helps us to worship Him when we are not together.

Faithful Sunday School attendance is sometimes advanced as a reason why one need not be so regular in attending public worship. But here again we cannot practice substitution. The Church School is what its name indicates—primarily a place for the study of the Bible and the Christian life. To be sure, that study should be devotional, but it can never give us what the service of worship gives. Younger members of the

church, in particular, need to be on their guard against the temptation to think that when they spend an hour in Sunday School in the morning, and come out to Luther League in the evening, they have fulfilled their duty and privilege of worship for another week.

Most churches nowadays have plenty of organizations, especially for young folks. This is as it should be. There is need for a variety of means of expression of the desire for activity. We all want to do something. Pastors are well acquainted with the individuals who can be counted on to do almost everything around the church except come to the services of worship! Sometimes these good people feel that they do their part by working in the dramatic group, the young people's society, the men's club, the ladies' aid or missionary society, or what not. Any such activity must be welcomed and appreciated, but it is no substitute for one's presence in his pew on the Lord's Day and at other times of worship.

Church attendance is sometimes placed in contrast with Christian conduct and unfavorably compared to it. Of course it is more important to follow our Lord's example, and have His spirit, than it is to sing His praises in church. But we believe He would have us do both. There is no necessity for setting these two things up in opposition to one another. For the true Christian, worship is a part of living. It belongs in the field of his conduct. And all his daily conduct is bettered by it.

It is the experience of many people that public worship, first thought of as a duty, becomes a privilege and then a pleasure. That isn't an exceptional experience, either; it is that of most loyal church members we are sure. We come to value worship more in proportion as we engage in it regularly and sincerely.

The public worship of the Lutheran Church is liturgical in character—that is, it follows the order which has been developed from the very beginnings of the Christian Church. The great majority of all Christians have always worshipped according to some form or order. Reverence and dignity and beauty are the natural accompaniments of what we call the Common Service.

Lutheran young people should try to understand the wonderful manner in which the incarnate life of our Lord is set forth in the church year. Advent, Christmas, Epiphany, Lent, Easter, Ascension and Whitsunday—the church seasons and special days in their order—speak to us of the events of His life and the meaning of those events. The Trinity season (the second half of the church year) gives the opportunity, in the church's preaching, to make a practical and ever-varying application of the gospel to everyday needs. The best proof of the value of the church year is that practically all groups of Christians are now following it, in some form or other.

There is no substitute, then, for public worship. There is no valid excuse for neglect of it. The church building may be unattractive, the preacher may be tedious, the people may not be quite so friendly as they should be, but none of these faults are great enough to turn one aside from his duty or rob him of his privilege.

In her services of worship the Church calls all her children—big and little, rich and poor, wise and foolish

—together. In our times such a service is about the only thing which cuts across the horizontal lines which so easily divide us into age groups. Even more so within the four walls of our own home, we are one family when we join in the worship of God.

Coleridge, in his famous poem, made the Ancient Mariner say:

O sweeter than the marriage-feast,
'Tis sweeter far to me,
To walk together to the kirk
With a goodly company!
To walk together to the kirk,
And all together pray,
While each to his great Father bends,
Old men, and babes, and loving friends,
And youths and maidens gay!

These familiar lines ought to find an echo in every Christian's heart.

March 18, 1934

THE HOLY SACRAMENTS

I Corinthians 10:16, 17

(Note: The following discussion deals with the Holy Communion. The Sacrament of Holy Baptism is treated in the Quarterly Helps.)

We have learned in our study of the Catechism that a Sacrament is the outward and visible sign of an inward, invisible, spiritual grace. The Bible tells us how our Lord Jesus Christ commanded His disciples to baptize all nations into His name, and to keep a constant memorial of Him in the sharing of bread and wine in a solemn service of Communion. So we speak of Baptism and the Holy Communion as Sacraments—sacred institutions, in which, through some material means, God's grace comes to us.

Christians have always prized the Lord's Supper (another of the many names by which this second Sacrament has come to be called). One of the earliest writings of the New Testament, in point of time, speaks of it as something already well known and generally used (I Corinthians 11:23-26). As is to be expected, Christian people have differed widely in their understanding of the Sacrament, and in the manner in which they have used and valued it. They have come to use many names for it: Holy Communion (which emphasizes one of its characteristics); the Eucharist (meaning, blessing); the Lord's Supper (with reference to its origin); the Sacrament of the Altar (indicating the manner of its observance); or, simply, The Sacrament (indicative of its great importance). But behind all these various names, and the differing estimates of its exact meaning, there is a general recognition of the great importance of this rite.

It is the highest act of Christian worship. All the order of our prayer and our praise leads up to it. Let us try to understand how this is so.

1. It is the one act of worship which is directly prescribed by our Lord Himself. Men have arranged liturgies and orders and programs, but our Master first used the words which we employ in this solemn service, and we have continued to use them in the same way and with the same meaning. He Himself also laid it upon the hearts of His disciples to continue the observance of this symbol of His own death.

2. In it we receive our Lord Himself. We do not know how this may be. We only know that in and with the bread and wine we partake of His Body and His Blood in a spiritual sense. We are made one with Him

in a manner which we cannot completely describe, but which we can experience. Untold numbers of faithful Christians have found that this is true.

3. It affords the highest degree of fellowship among those who engage in it. Those who come to the Lord's Table do so with common needs, in a common purpose, and all receive God's grace in proportion to each one's sincerity and earnestness.

4. Participation in it makes one, in the most complete sense, a real follower of the Lord Jesus Christ and a true member of His Church. In the Lutheran Church we speak of "communicant members" as those who are the most interested, active and loyal adherents of the church.

5. Neglect of participation in it indicates that the church member's affiliation is only nominal, not really genuine. This attitude is often the result of ignorance rather than of deliberate choice, of course, but none the less it does define the reality, or lack of it, in one's Christian profession.

All these, and many other considerations which might be touched upon, should indicate how highly this great Sacrament should be regarded, and how careful ought to be our preparation for participating in it. Our order of worship provides a solemn service of preparation, in which we make confession of our sins and receive the announcement of God's forgiveness to those who are sincere in their confession and in their announced desire for His blessing. We can make this formal preparation very real and sincere, if we will study its solemn words and phrases and note how well they express the feelings and emotions which we all should experience as we come into the presence of God.

Much that we have been saying might be thought to indicate that the Lord's Supper is intended for those who are more than ordinarily righteous—in other words, that it is a sort of reward for good conduct. Quite the contrary. The Holy Communion is of greatest help to those who feel how much they need it. When we are most conscious of how unworthy we are, when we feel most dissatisfied with ourselves and what we are able to be and to do, then this Sacrament of God's love helps us most. Remember the beautiful words of the Service of Preparation: "for this Holy Sacrament hath been instituted for the special comfort and strengthening of those who humbly confess their sins, and who hunger and thirst after righteousness."

It follows, therefore, that we should come to the Lord's Table with confidence and joy. God has a blessing for us there. We do Him no honor if we approach with doubt or hesitation. "Lift up your hearts," we are bidden in the words of the Communion Service. That is exactly what we ought to do—and what we may do, if we think of the love of our Lord Jesus Christ for us, and of His unceasing desire for our soul's highest good.

We cannot receive the Lord's Supper too often. All members of the church should strive to participate every time the opportunity is offered. Young people, especially, should not be led into thinking that it is enough to come to Communion at the Easter season, and that the other occasions during the year may be passed over. If the Holy Communion is really a means of bringing God's grace to us, we cannot well neglect it at any time. The celebration is usually held during

each of the great seasons of the church year, and on the festival days (Christmas, Easter, Whitsunday, etc.). In many churches monthly Communion is the rule. Perhaps the time will come when the chief service on each Lord's Day will afford an opportunity to engage in this highest act of Christian worship. That is an ideal toward which many Lutherans look.

Study the meaning of the Holy Communion. Familiarize yourself with the order for it (and for Public Confession and Absolution) in our Common Service Book. When you participate in it let your attitude be one of reverence, of confidence and of expectation. You will not be disappointed.

March 25, 1934

MISSIONARY HYMNS

Psalm 94

(To Leaders: Let this meeting be a singing meeting. Before each hymn is sung let some member read the brief life-sketch of its author as given below in the case of three hymns. Then refer to the Review—Senior section—for March 25th, and there you will find five more hymns. Continue the same procedure as suggested above with these. Arrange for a good pianist and song leader, so that the hymns may be sung with feeling and enthusiasm.)

Suggested Program

Hymn: "Jesus Shall Reign Where'er the Sun"
"Thou, Whose Almighty Word"

Scripture Lesson: Psalm 94

Prayer: Help us, Lord Jesus, to remember always that the world's hope is in Thee. Help us to exalt Thee by making Thy salvation known over all the earth. Hasten the day when all mankind shall know Thee. And bless us in our worship this evening. Amen.

Hymn: "Saviour, Sprinkle Many Nations"
"From Greenland's Icy Mountains"

Prayer: Merciful Saviour, touch our hearts with pity for the blinded souls who do not know Thee. Arouse the Christian Church to a new sense of responsibility to send forth the message of Thy saving love. In Thy own name we pray. Amen.

Hymn: "Christ For the World We Sing"
"Fling Out the Banner"

Prayer: Blessed Saviour, help us to be busy about the affairs of Thy Kingdom. By our work for Thee may we grow more and more eager and devoted to Thy saving program. Help us to realize the joy and satisfaction that comes from sharing with others Thy rich blessings that have become precious to us. Amen.

Hymn: "O Zion, Haste, Thy Mission High Fulfilling"
"Where Cross the Crowded Ways"

Offering

Our Lord's Prayer

Jesus Shall Reign Where'er the Sun

Isaac Watts wrote this hymn. When Watts was a boy, he often answered questions in rhyme. This provoked his father, and he promised Isaac severe punishment the next time the offense occurred. Soon Isaac answered in rhyme and the rod was produced. Isaac, seeing this, fell upon his knees and cried, "Oh, father, on me mercy take, and I will no more verses make." Isaac was filled with verse, and he became a famous hymn-writer. This was one of his most popular missionary hymns. It was used once in the South Sea Isles on the occasion of King George's gift of a new constitution and Christian form of government to the heathen living there. King George was present at the ceremonies, and around him sat many chiefs and warriors who had shared with him the rigors and dangers of many a battle.

Thou, Whose Almighty Word

John Marriott, the son of a rector of the Church of England, was the author of this hymn. When first published in 1813, it appeared without the name of the author. This was doubtless due to the fact that Mr. Marriott was a modest man. The author was the second of two who took honors at Oxford in 1802, the first year

that examinations for honors were given at that institution. "He wrote a number of hymns, but, on account of his modesty, he never published them in book form, and no one else has attempted to gather them into a volume. This hymn alone will for all times preserve his name in the list of those who through their hymns have rendered great service to the Church of God among men."

Saviour, Sprinkle Many Nations

Many hymns, like "From Greenland's Icy Mountains" and "Christ For the World We Sing" were written in a very few hours, if not moments. Others, however, required much more time to complete. The one above is such, for we are told that the author, Bishop Cox, began this hymn on Good Friday, 1850, but that he did not complete it until 1851. "It was first published in connection with the third jubilee of the Society for the Propagation of the Gospel. It is based on Isaiah 52:15. Modestly Bishop Cox kept his hymns out of the hymnals of his own church, but their merit has placed some of them, especially this truly missionary hymn, in nearly every other Christian hymnal in America."

JUNIOR TOPICS

Note: The topics this month are on Worship. A topic is not just a lesson to be studied—it is an experience. We are not just teaching the Juniors about the church, the altar, the service, etc., in these three topics; we are striving to have them feel reverence for God's House, have them understand its services, attend same, and, above all, to create within them a desire to worship God. Let us conduct our meetings in such a way that these desired results may be achieved.

Use the Junior Topics Booklet, "Worship With the Juniors," for helps on training in worship, and suggestions for worship topics. (Do you have the new Program Packet—40 cents—which contains this booklet?)

Refer to your Junior Topics Booklet, "Our Church," pages 18-25, using the sections there on "God's House," "The Altar, Lectern and Pulpit," and "The Service" (price 5 cents if you do not have same) for the principal part of your meeting.

Let the Juniors assist in preparing the worship programs. Meet with them and help them select stories, Scripture, pictures, prayers, that will emphasize the thought of the meeting.

Use the Common Service Book in the meeting, and go through the morning worship with the Juniors. Have them attend service with you.

March 4, 1934

GOD'S HOUSE

Psalm 122:1

See topic in Junior Topics Booklet, "Our Church," pages 18, 19. See topics in Review—February 8, 1920, March 4, 1928, August 7, 1932, if you save your Reviews.

See Junior Topics Booklet, "A Trip to the Holy Land"—last two pages—under heading "Jerusalem" for facts about the Tabernacle and Temple. A fine model of the Tabernacle may be obtained for \$2.50, and a picture of the Temple for 50 cents, from the United Lutheran Publication House, 1228 Spruce Street, Philadelphia, Pa.

See Worship Period in Junior Topics Booklet, "Worship."

Use "God's House" in Junior Topics Booklet, "Our Church," page 18, as basis of meeting.

Memory Verse: "I was glad when they said unto me, Let us go into the house of the Lord."

Thoughts

Are we glad? The pilgrims going up to Jerusalem were glad to go, they sang as they went. And of course the song they sang was taken from the old Hebrew song book—the Book of Psalms. One of their favorites was Psalm 122. They divided the company into two groups and sang it line by line, alternately, as they slowly wended their way to Jerusalem. Can we read this Psalm in this way?

We should be glad also to come to the house of the Lord. We learn of God and His only Son in Bible School; but we go to the church service itself to worship Him. We should go gladly, reverently, with thankful hearts, ready to meet him.

What Kinds of Houses Have Been Used for Worship?

The first places of worship were the groves of open woods. Here the people met to praise their gods.

The old Druids worshipped the trees. The African today worships "fetishes"—objects of various sorts which he believes can help or harm him. The American Indian worships the Great Spirit, and the things of nature. People from the very beginning have worshipped these things, and the outdoors was their only god. The houses which they erected for their gods grew in beauty and size as the nations grew. In Yucatan, in sections of South America, relics of old temples, magnificent and costly, are to be found. In China and Japan today splendid temples are used for the worship of their gods. India has magnificent houses of worship. (Have Juniors previously appointed to tell more about these places of worship.)

These people gave the most beautiful to their gods. How much more must God's House be made beautiful. Not only with costly materials and fine windows, but with reverence and worship, and faithful attendance, can we make God's House beautiful.

Everybody likes nice clothes. We all like to see beautiful things. God's House, too, should be beautiful, and be the finest we can erect and support.

The outside of the church should be beautiful. It should look churchly. It should say to the passerby—this is a church building.

The outside of the church may be surrounded by a yard, where shrubbery and flowers may be planted.

The Juniors should aid in the care of the church property. Carelessly throwing paper about, marking with pencil or crayon, running about in a noisy fashion—these are things no real Junior Leaguer would do.

The inside of the church leads us to worship.

The high ceiling and spacious interior make us feel the power and presence of God.

The altar represents our sacrifices of prayer, praise and thanksgiving. On it the cross reminds us of Christ's death for us.

In the vases we put our finest flowers.

The pulpit, lectern, and rich hangings remind us of the power of God's Word, its blessed influence in the world, and its supreme importance.

The sweet-toned organ stirs our hearts to devotion, while the music of the choir and congregation arouses in us noble feelings and love to God and all people.

In Bible times we know how Noah, Abraham, Jacob and others made altars of stone and used that for God's House. The children of Israel had the tabernacle to guide them on their journey. And afterward we know of the splendid temple which was built in Jerusalem. (Have Juniors assigned to tell more of these. Use material under "Jerusalem" in Junior Topics Booklet "A Trip to the Holy Land.")

The first Christians did not have fine churches. The groves, hidden places outside the city, the catacombs of Rome, were their meeting places, because they had to hold their services in secret. How thankful we can be that we can go to God's house and worship Him openly and before the people.

Not all the people could always do so. Why did the Puritans come to America? The early French settlers? Some of the first German Lutherans? (Have Juniors appointed to answer.)

The beautiful cathedrals of Europe tell us more of God's House. (Get pictures of Westminster Abbey, the

Rheims Cathedral, Notre Dame, the Kolner Dom, St. Peter's, etc., from the Perry Picture Company, Malden, Mass., and have Juniors assigned to tell about them.)

Today we have our Catholic churches, our Jewish synagogues, and our Protestant churches. In what way are they alike? In what ways are they different? (Have Juniors assigned to answer—if visits could be planned to service in three respective churches and reports brought back, it would be helpful.)

Why Go to Church?

In all the buildings about which we have heard, worship was the reason for the building. So in God's House—in our churches—the reason we go is to worship Him, to meet Him there, to learn the messages He has to give us through the sermon, prayers and service. Do we go to church to praise and worship God?

Answer These Questions

How often should we go to church?

How can we take part? (Singing, listening to sermon, Junior choir, special programs, etc.)

How can we help the church? (Place flowers on the altar, take care of the church property, contribute as we can, do some service for the church, give special programs, help the shut-ins, etc.)

How should we act when we go to church? (Write on blackboard a list of "church manners," asking Juniors to name some, and form a standard of conduct for them. Here are some hints:

Reverence is the keynote. Remember we are in God's House.

In prayer all heads should be bowed and all eyes closed.

Quiet meditation should characterize all our time spent in church. No whispering or confusion should mar the short period we spend there.

Moving about in the auditorium should be avoided during any service, except by those taking part—pastor, ushers, choir.

If it becomes necessary to retire during any service, extreme care should be taken to prevent the doors from jarring behind one.

Drumming upon pianos and playing organs at any time in the church building shows a lack of reverence. These instruments are for service music and for definite practice.

Men and boys should remove their hats immediately upon entering any part of the church building.

If unavoidably late for a service, wait until the singing of a hymn to take one's seat, and always slip into the nearest seat in the rear. Never enter during a prayer, or part of the reading of the service.

Never use the closing minutes of a service to put on wraps and make preparation for a hasty bolting from the church. They should be spent with bowed heads in a prayer of thankfulness for the message and help received.

March 11, 1934

THE ALTAR, LECTERN AND PULPIT

Psalm 95:6

See topic in Junior Topics Booklet, "Our Church," pages 19, 20.

See topics April 11, 1920, July 24, 1921, and March 18, 1928, if you save your Reviews.

Use the Worship Period suggested in Junior Topics Booklet, "Worship."

Use as material for the meeting the topic as given in the Topics Booklet, "Our Church."

Memory Verse: "O come, let us worship and bow down; let us kneel before the Lord our Maker."

Thoughts

The chancel is usually three steps above the church floor, and in it are found the altar, lectern and pulpit.

The lectern, or reading desk, stands on one side of the chancel, and from this the pastor reads the Word of God and sometimes makes announcements.

The pulpit is on the opposite side of the chancel. Some are circular in form, some square. Some are constructed of wood, others of brass or other metals. From the pulpit the pastor preaches the Word.

The altar is the most important part of the chancel furnishings. It is placed in the rear of the chancel, usu-

ally one step higher than the rest of the church. It should be of the best possible material.

The prime purpose of the altar is for the celebration of the Lord's Supper. To Lutherans the Lord's Supper is so intimately connected with the altar that we call it sometimes "The Sacrament of the Altar."

As the font stands for baptism, and the pulpit for the Word, so the altar stands for the Lord's Supper.

The altar also reminds us of the Lord's sacrifice, of His giving His life for us. There is still another meaning for us. Our altar stands for God's gift of grace to us, and therefore on this altar from which we receive so rich and precious a feast, we every Lord's Day, lay our humble offerings in appreciation of His mercies.

On this altar, too, our Lutheran Church places the cross as a symbol and reminder of what the crucified Christ has done for His people.

March 18, 1934 THE SERVICE

See topic, "The Morning Worship," in Junior Topics Booklet, "Our Church," pages 20 and 21.

See topics October 24, 1920, January 24, 1926, and March 25, 1928, if you save your Reviews.

Use the material in Topics Booklet, "Our Church," as basis of meeting.

Memory Verse: "O come, let us sing unto the Lord; let us make a joyful noise to the Rock of our salvation. Let us come before His presence with thanksgiving, and make a joyful noise unto Him with psalms."

Expression: After the study of the service as suggested, plan with the Juniors for attendance at service and participation in same. Could the Junior Leaguers occupy the front pews Sunday mornings?

March 25, 1933 HOW CAN WE MAKE A DIFFERENCE?

Materials: May be ordered from Women's Missionary Society, 723 Muhlenberg Building, Philadelphia, Pa.

"What Difference Does It Make?" A Unit on Africa by Emily J. Werner. Price, 25 cents. Other suggested helps on Africa, page 4, program booklet.

Session VI

How Can We Make a Difference?

Aims: To stress, by an interesting review, the main points emphasized in the group's endeavor to answer the question: What Difference Does It Make?

To help the children to see that they can make a difference and to lead them to accept the responsibility of helping the cause of missions by praying, giving, telling others.

References: Pages 46-53, program booklet.

Note: The remaining material in the booklet must be carefully reviewed in order that the most suitable features may be selected and condensed for the final session. If an open meeting is to be planned to which parents and friends are invited, it may be possible to include a special session to plan for this. If this sixth session is to close the course, the group may "tell others" by arranging to display the frieze and the African village to the entire Junior Department of the Sunday School.

Program

Pre-Session Period: Discussion of the frieze--page 46.

Quiet Music: We've a Story to Tell to the Nations
Informal Worship Period: Page 47.

Discussion: How Can We Make a Difference?
Pages 47 and 48.

The Question Answered: Page 48, or:

Story: How the Children Helped. Page 49.

Closing Prayer: By the Leader.

Closing Hymn: Saviour, Teach Me Day by Day.

(Prepared under the direction of the Light Brigade Department, Women's Missionary Society)

PROGRAMS FOR THE LITTLE LEAGUERS

(Prepared by Miss Ruth I. Simon)

Theme For March:

LEARNING TO TALK WITH OUR HEAVENLY FATHER

Aim for the Leader: To help the children realize that God is always near, and that He wants us to talk with Him as we do with our fathers and mothers.

March 4—GOD IS NEAR—TALKING WITH HIM

Tell very simply the story of Jacob and his dream from Genesis 28. Discuss verse 16, asking the children whether they think God is close to them just as He was near to Jacob. Ask all to bow their heads for conversation with God in prayer.

From "Standard Bible Readers, Book 2" page 7, read poem and show picture. Discuss with children about what they may talk with God. When? Where?

Continue work on notebooks started last month, using picture, "Jacob's Dream" by Dore.

March 11—TALKING WITH GOD

Review lesson of last week at the beginning of the conversation period. Have children sing "I Think When I Read That Sweet Story of Old." If they do not know it teach it to them. Explain the meaning of song with special emphasis on the last verse.

Talk over our key verse which is Psalm 118:1. Bring out the fact that even a long time ago people loved God and thanked Him because of His goodness and greatness.

Again have a few moments of quiet talk with God.

Story of some children who talked with Jesus when He was on earth. "Baby Lois," page 55 of "Long Ago In Galilee" may be used. This book will be found in many Junior League libraries for it was included in the Reading Course a few years ago.

To the notebooks add the picture, "The Good Shepherd" by Dobson.

March 18—JESUS PRAYING TO OUR FATHER

Ask the children if they have been talking with their Heavenly Father during the past week. Review thoughts of past two lessons and have a quiet period of talking with our Father.

In this lesson show how Jesus talked with His Father in Heaven, who is our Father too. When Jesus was growing up He talked often with God, His Father. Make use of pictures "Jesus Growing Up," pages 38 and 39, of "Standard Bible Readers, Book 2."

As a man Jesus talked with God—

1. Before He ate—John 6:11
2. After a very busy day—Matthew 14:23
3. In preparation for a busy day—Matthew 6:9
4. Just before He died—Luke 22:41

He also taught a prayer to His disciples—Luke 22:41.

(These verses are too old for the children if read as given, but a short story should be woven around each to show how Jesus prayed at all times and in all places. Other examples may be added as needed.)

To notebooks add picture "Christ In the Garden" by Hofmann.

March 25—THANKING GOD FOR HIS GIFTS EVERY DAY

Review the lessons we have learned about talking with God. Discuss things about which we may talk with Him. Lead the children to realize that not only should we ask God for things, but that we should thank Him for His gifts.

Use story "A Thankful Man," pages 70 to 75 in "Standard Bible Readers, Book 2."

Teach one or more prayers of thanksgiving. These may be chosen from "Prayers For Little People" by Peabody.

Complete the little books using Hofmann's "Head of Christ As a Boy" for the last picture.

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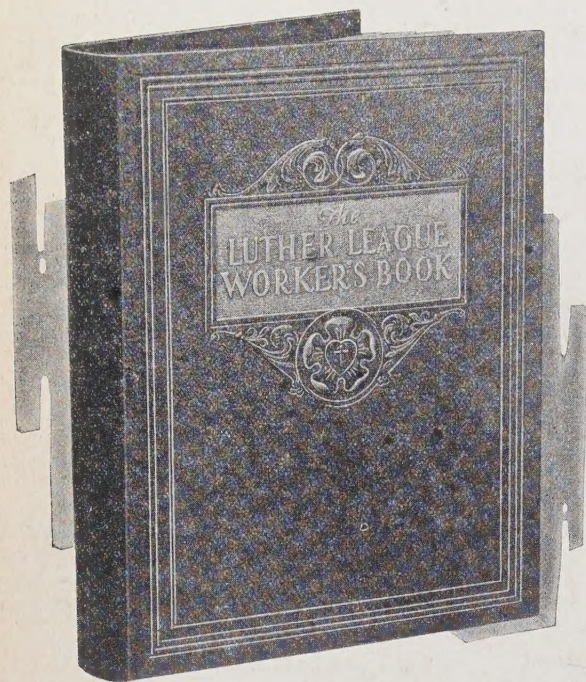
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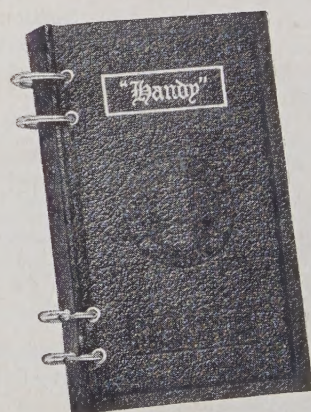
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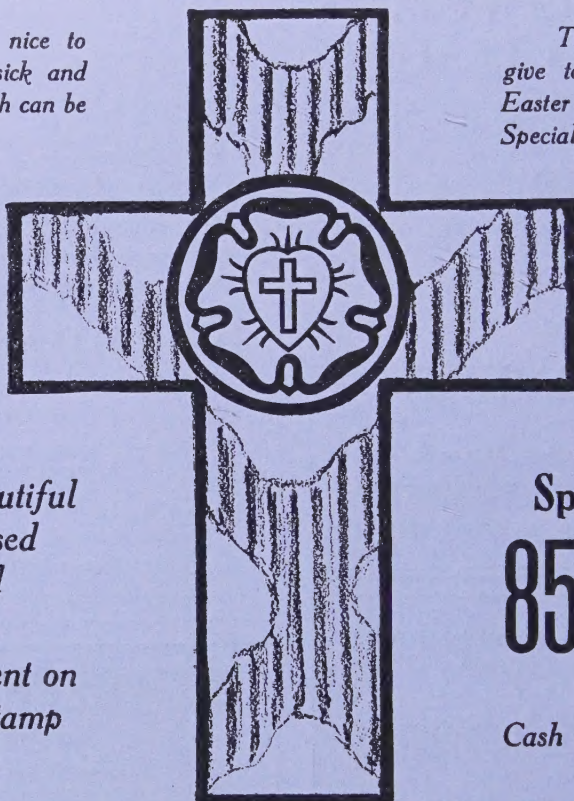


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